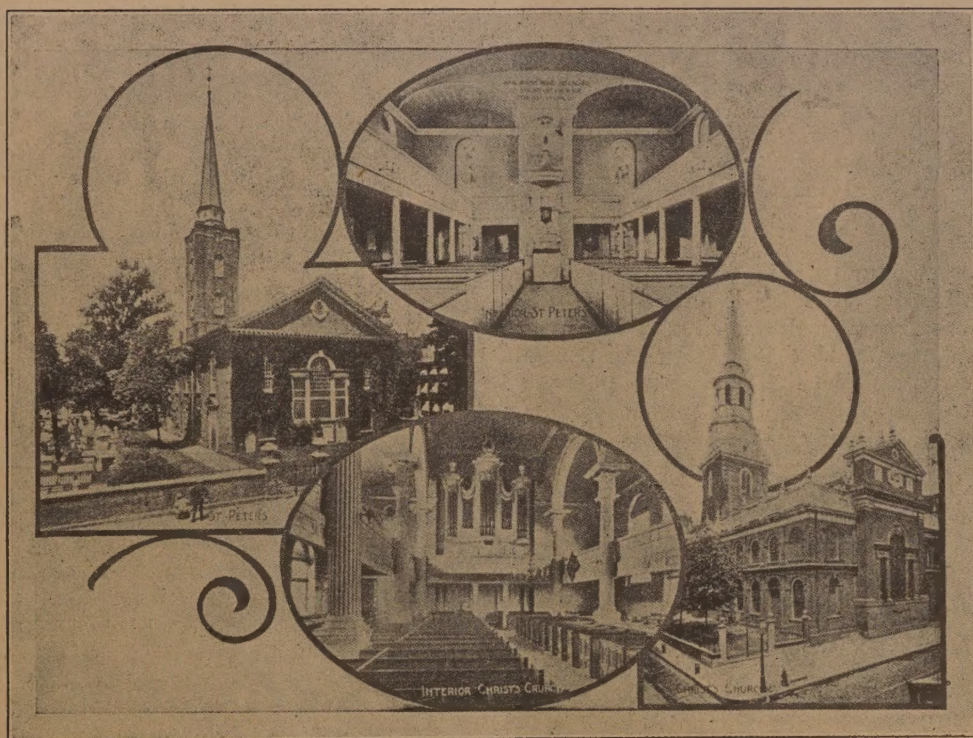


REFORMED CHURCH MESSENGER



CHRIST CHURCH, Second Street, above Market. Here President Washington worshiped, as did President Adams, Benjamin Franklin and Betsy Ross. Here John Penn was buried in 1795, and a tablet to his memory yet remains. Other great patriots of the Revolution are interred in the adjacent ground, or under the floor of the church, among them Michael Hillegas, of Reformed Ancestry, and the first treasurer of the United States. The Communion Service, still in use, was presented to the church by Queen Anne in 1708.

ST. PETER'S, Third and Pine Streets, is another historic church. It was commenced in 1758, and completed three years later. The building, both as to its exterior and interior arrangements, is kept as nearly as possible in the original state. In the churchyard repose the remains of Commodore Decatur.

PHILADELPHIA, JULY 3, 1919

FORWARD MOVEMENT

A HEADQUARTERS' SYMPOSIUM

ITS ORIGIN

We are having a Forward Movement for the simple reason that God is calling our Church to do its work better than in the past, and is calling us to a larger task. The new day has come. The opportunity and responsibility of the Christian Church are greater than ever before in its history. The Reformed Church can no longer stand still, for its part of the work of the Church in this new day must be done, and if we prove recreant, the great Head of the Church will set us aside and give our part to others.

For several years the Missionary and other Boards, and the educational institutions of our Church have been hearing the call to an enlarged work. During the year 1918 there were repeated suggestions for a special meeting of the General Synod to discuss what should be done. At least three campaigns were being projected. The agreement to call the special meeting of the General Synod, which was held at Altoona, Pa., in March of this year, led to the agreement to unite in a single campaign to provide whatever might be needed to do our work. From the beginning it was felt that the spiritual life of our Church must be deepened and that whatever campaign might be conducted must leave the Church a better and more efficient Church than it was before.

The General Synod met at Altoona. It was one of the most representative and largely attended meetings of the General Synod that was ever held. The Holy Spirit descended in power. The preliminary surveys of what should be done called forth unanimous approval. A Commission of twenty-five members was chosen and given authority to make complete surveys and carry through the campaign. We are now in the Forward Movement.

W. E. L.

RETROSPECT AND PROSPECT

The Forward Movement arrived at headquarters in the Reformed Church Building on May 12th, so far as the Executive Secretary and his Chief Clerk were concerned. But there were certain quite important detachments, consultations and confirmations necessary before the secretarial staff as such could begin its real work together. Commencements had to be concluded, consistories consulted, and committees challenged before men could be released from present tasks in order to be "loaned" to the Forward Movement. Three pieces of field work preceded the actual getting together in the offices on the seventh floor of the Reformed Church Building: first, the Interboard Conference at Cleveland, April 30th—May 1st; second, the Interchurch Conference at Harrisburg, on June 16th and 17th; and third, a joint trip to New York on June 25th, and a survey of the great work in progress by the Centenary, New Era, Interchurch, and other movements with headquarters there. During this period occurred additional meetings of the Survey Committees, a meeting of the Association of Schools, Colleges, and Seminaries, and the third meeting of the Commission of twenty-five on June 20th.

If you care for dates as milestones, it was the morning of the 26th when the little group constituting the secretarial staff, in a spirit of dependence and humility, approached the throne of grace and besought divine guid-

ance in the great work just ahead. Even then the organization was not quite complete, two important positions remaining to be filled; but it is hoped very soon to announce the names of these additional secretaries. Work for the immediate future was discussed by each department and as a whole. Intensive work will characterize July, in order to formulate the Forward Movement message, and to organize the field from headquarters through the regional secretaries down through the pastor to the last individual. Late July and early August will be devoted to the Missionary Conferences throughout the field. Vacation, did you say? Well, yes. Men who take on the Forward Movement as a task after another big task of a previous twelve months had better "come apart and rest awhile" before the tremendous drive of the fall, winter and spring begins. These will be informal rather than formal, but a little relaxation will come in late August. Then in the early fall, with literature ready, and organization complete, and campaign planned, the work will go forward with concentration, consecration and conviction. At the end of the campaign, perhaps in May, 1920, will come the financial drive to realize the budget; and this will be both a test and a tribute to the worthiness of the Church to go forward in the discharge of her whole duty to the whole world.

J. H. A.

THE FORWARD MOVEMENT IN THE MAKING

These are days in which the Forward Movement is taking form in men's minds. This process began in the sessions of the General Synod at Altoona. There the challenge of the new age which had been felt in the heart began to find definite response in the mind. As the months have passed since that mountain-top experience, the challenge has lost none of its force. On the contrary, it has become more definite in its appeal. Every day brings the new world needs into clearer view and makes the call to the Church more definite. This development makes hard, prayerful thinking with reference to the ways and means of meeting this appeal an urgent Christian duty.

The General Synod committed this task in part to a specially constituted Commission of twenty-five. This Commission has conscientiously faced its responsibility and never has earnest, prayerful thought been more effectually applied in the solution of any big problem than in the work of this body. But the Commission, like the Synod, adjourns its meetings with many questions unanswered. These are referred to the secretarial staff. Here they must be solved and in their solution a thousand others arise. What the Forward Movement in the end will yield for God's Kingdom depends in large degree on the quality of work entering into it in this formative stage.

In this fundamental process of commingled prayer and planning the entire Church should be earnestly engaged. It will be a mistake to leave this to a few. All Christians are impressed with the new aspects of the world's needs and see from many different viewpoints ways in which we should respond as a Church. Let these matters become the subjects of thoughtful discussion everywhere. The members of the Reformed Church should counsel

(Continued on Page 7)

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Shall We Quit Or Go Forward?

KANSAS CLASSIS met, recently, in a little inland city of twenty-six hundred inhabitants. Its members were the guests of a congregation of less than fifty persons, one of sixteen organizations which minister to the religious needs of the community. In this presence the Classis wrestled with the problems that confront isolated and small denominational units and frankly concluded that the interests of the Kingdom would be best served by organic union with another or other Churches. The Classis is avowedly committed to this idea.

Denominational union, however, is not in the offing; no one knows how far it lies below the horizon. Tremendous sums, now being collected by the great Church bodies of America, are interrupting the drawing together tendency of pre-war years. Possession of great wealth does not make a Church humble any more than it does an individual. Hundreds of millions of money may prove a doubtful blessing if the leaders are not pre-eminently spiritual statesmen. There is hope, nevertheless, in the reaction and from the new elements which the present movements will call into influence. Co-operation of the denominational bodies, as distinctive units, is one project with considerable promise, although some of the bodies insist upon dictating their terms as they consent to enter the plan. Such a spirit is ominous.

While the merging of denominations tarries, what shall the small, Western Church do? The Holton Church, typical of others, has a precarious hold upon ecclesiastical existence. It maintains itself upon the sacrifices of a handful of loyal members, who in turn live upon the hope that a strong man will some day come to help them find a way out. Of necessity all thought of the community has disappeared except as possessing possible material out of which the Church may build herself up. Manifestly this congregation cannot wait for the slow processes of Church union from the top.

There is an outspoken sentiment in some sections of the West that would begin Church union from the bottom. It would allow and encourage individual congregations to make terms with other local Churches and change denominational relationships. Only those who are face to face with the vexing circumstances of maintaining a Church in a region that is bare of any Reformed constituency, can sympathize with this proposition. To those ensconced in dense denominational areas, this proposal will seem to be the gibbering of fools. It cannot be dismissed so easily.

Turning from such an inflammable suggestion, may we consider under what terms the Reformed Church is justified in maintaining herself in this and scores of other similar communities? Frankly, if it is a matter of worship, Sunday School and prayer-meetings, there are reasonable reasons for its continued existence. Any three of the better established Churches of Holton would supply the traditional services of the Christian religion ten times more efficiently if they were given a free field, than the present sixteen Churches. There is nothing sufficiently distinctive in ordinary Christian method and doctrine that would justify our or a dozen others holding on in the grilling struggle for existence. A forward movement that would furnish money enough and a strong man to continue the work along old lines would be a party to the perpetuation of a regrettable system of selfish denominationalism. That sort of movement might have its face looking forward but its feet would be walking backward.

There are terms, however, on which we may prosecute our work in almost any community, urban or rural. It is simple in that it extends the present recognized functions of the Church to a ministry that includes the social needs of the people. This occupation of another segment of the spiritual life gives the old religion a new appeal and lends its elements of practicality that make its presence in a community

a valuable temporal asset. Few towns or villages have a Church with this broader, richer vision. The Reformed Church has an opening in any of ten thousand cities, including Holton and lesser villages, if she will adopt the extended program. In England there is serious suggestion that the Y huts of the Expeditionary Forces in France be transferred to the villages of England. Their ministry needs no apologist; instinctively the common folks feel that the monotony of ordinary life should be glorified by those who will make a work-a-day life brighter and easier to live. It will be a tragedy and a disgrace for the Church if she does not make such a move unnecessary by placing herself at the centre of the whole life of England's communities. The American Churches are in imminent danger of losing the opportunity of performing this service for city and country. Unless she hastens other institutions will step in to meet the need and she will continue to represent a department of life and, by her attitude, deny the unity of life. The Reformed Church should remain in Holton if she will establish there a Church with a flaming heart and one that loves mankind in its homeliest and commonest relationships.

D. H. F.

EDITORIAL

LABOR AND BOOZE

"No beer; no work" is a new Americanism. However loudly or insistently it is shouted by certain labor groups, we may be sure it is inspired by the beer-makers whose vested interests are in jeopardy. The industrial workers of America should repudiate the slander that the cry implies and deny any allegiance with a habit that makes for industrial inefficiency. Labor is challenging the world for a new place in the economic system. It asks for a democracy that will allow the workers to become the captains of industry and to control the processes of production. Such a position can never be occupied by befuddled brains and besotted bodies. No booze-hoister will ever maintain himself as a director of modern industry. If the American workman considers beer drinking a personal liberty, it is a liberty he must surrender if he is to occupy the exalted position to which he aspires. If he secures the industrial supremacy, which he claims as his right, he must refuse those animal indulgences which interfere with the keenest mental and physical efficiency. If labor insists upon pitchers of foaming beer as a daily ration, tens of thousands who now sympathize with them in their struggle for a just industrial position, will distrust their ability to be masters. The capitalist, secure in his place, may have barrels of liquors in his cellars; he can hire sober brains to take care of his responsibilities, but those upon whom the pressure of modern economic life rests, cannot afford to be other than abstemious. The idle and irresponsible may clamor for beer, but the purposeful worker—never.

D. H. F.

* * *

POLYGLOT RELIGION

A multitude of languages is a barrier to brotherhood; men do not fraternize when they use different tongues. According to ancient story this handicap sprang from an ambition to build a mighty tower and to get a reputation. Primitive man piled his masonry into the clouds. However good his intentions at the beginning, he ended by antagonizing God. The result was divisions and enmities, strife and age-long wars. This confusion of tongues has gotten into man's spiritual structure. Religious dialects are legion. Brotherhood, the essence of Christianity, falters and fails. Divided into various sects we speak many tongues. We cannot fraternize as religionists. If a man say "Sibboleth" when our crowd says "Shibboleth" we make him an outcast. If our squint at truth has a different angle than does that of another party we say "Thou fools" even though it does expose us to hell fire. The primitive spirit that resulted in a world babel persists, too, in the name of Christ. We set up tall towers and are likely to become so absorbed in the masonry and mechanics of our type of religion that we all but deny the Spirit of our common Father. Surely we are not going on our separate courses, divided into hostile camps, greeting each other on the streets, smiling salutations in the

street cars, but be plotting, designing enemies, in our secret tower conclaves. We speak a common tongue in the Red Cross, Victory Loans and Armenian relief campaigns. Why in the name of religion must we remain a polyglot people when we essay among men the task committed to us by our Divine Leader. It is not wise and surely not Christian! There is unity without uniformity. Life expresses itself in variations, yet there is but one Spirit, and its language is Love and Service.

D. H. F.

* * *

WHAT OF THE NIGHT!

History is a tonic. When evil spreads itself like a green-bay tree, or strides about in disdainful haughtiness, one needs only to run through the pages of history to be assured that the "spread" and "strut" are forerunners of ignominious and complete ruin. Always, on any page that records the doings of tyranny in any age, is the story of the utter defeat of that same tyranny. Pharaoh, Nebuchadnezzar, Nero, every oppressor, without exception, has been broken in pieces. Czars and kaisers of our day have suffered a like fate. Divine justice is sure. It has never failed in past ages; it cannot fail today nor in coming years. The European conflict had an inevitable end. God was in the Great War as certainly as he was in leading the children of Israel from Egypt. Social ructions, in ten thousand places in every civilized country, tell of some mighty force that is striving for expression. Wise men seek to know this irresistible Spirit and to become its messengers and instruments. It is quite as foolish to be impatient with restless men today as it was for the Egyptian to scourge the complaining brickmakers millenniums ago. Since men are agents of the Power that makes history, it is of first importance that the men understand each other. We shall make the birth pangs of the new day terrible if we fall to biting and tearing one another. We dare not allow old prejudices nor personal interests to govern us in these critical days. To do so is to invite disaster.

D. H. F.

* * *

A HALFWAY HOUSE

There is a long stretch of human living between the Church and the public dance hall. It is a section of social life that has not been occupied by any unselfish group of social or spiritual workers. It is usually a Barbary Coast with nothing but police supervision, which means that as long as the broadest laws of decency are not broken everything may run along uninterruptedly. Constructive influences and moral atmosphere are a bit too subtle for a bluecoat. Religion does not set up its agencies in this densely populated region. Some of her institutions have set themselves a little farther in and the Church projects into it some of her missions to rescue the inevitable wrecks which are thrown out, but she has not yet been able to trust the Divine Spirit to an institution that is not pro-

fessedly religious and that does not prescribe time-honored religious forms as an essential part of its program. We are badly organized, socially, as long as this religion remains unoccupied by the Church and the idealists. We need a halfway house; something that has the spirit of the noblest and that rescues recreational forms from the evil that has captured and capitalized them. This house that will stand farther down the road needs to be the creature and the care of Church, school, club and every other agency given to human welfare. We must continue to have our educational, cultural and religious dynamos, but their light and heat must grow in unselfish service—in an institution that is all things to all kinds of restless, hungry young souls.

D. H. F.

* * *

RESISTANCE COILS

Ideas are things. They are as much to a community, to say the least, as roads, parks, viaducts, and buildings. They are as invisible as electricity and as potent. Like that fluid they produce heat when they come to a resisting medium. If you wish to rile some folks, just drop a new idea into their thinking apparatus. Their brains are

resistance coils; they get white hot in a moment, and if you persist in pushing this mental unit upon them, you will get yourself soundly hated. New ideas are thicker than blackbirds these days; political, industrial, religious. Consequently there are myriads of folks who are dreadfully provoked. Many of them are sputtering wrathful words. They believe there ought to be a censorship upon ideas. It's a bit risky to be friendly to any of these new mental entities, and to champion them is to run into a barrage of criticism. The situation is not wholesale. Mad people are never helpful people. Humanity gets no lift from them. They poison themselves and scatter their ptomaines among good-humored folks. God wants us to prove all things, and to hold fast to what is good. The soviet, League of Churches, or the League of Nations are not suggestions over which to throw a conniption. Back of them are ideas which need friendly and sober consideration. Out of them will come modification of established forms that will be entirely acceptable. Readjustments, so necessary today, must come through cool brains and sympathetic hearts. Good Christians and good citizens are always tolerant and eager to be led into the larger truth.

D. H. F.

MINISTERS' SALARIES

We have noted with considerable interest recently the editorials of our contemporaries on the question of ministers' salaries. The discussion of this subject, however, is not confined to the religious periodicals, but has been more or less prominent, too, in the secular press. The viewpoint of both is the same, the only difference consisting in the fact that the laity rather than the clergy speak through the secular periodicals. But this is quite natural, since the editors of our daily papers are laymen and not ministers. Is there any reason why our laymen should not be heard from more freely on this most important subject in the Church papers and on the floor of Classis or Synod? In many things pertaining to Church work, the minister holds "the key to the situation," but on the question of an increase in his salary the responsibility obviously does not rest with himself.

Walking with a layman a few days ago, the writer was asked, "Why does not someone start a movement looking toward a general increase in ministers' salaries?" On being asked in reply, upon whom (minister or layman) rested the responsibility, he frankly admitted, "it is not up to the minister." The layman happened to be an elder and in a position to know something about the financial necessities of ministers. He admitted that there existed in the Church an indifference on the part of the members of the congregation toward the proper support of the pastors that was assuming serious proportions. A minister to ask for an increase in salary, from the very nature of the case, is a delicate thing to do and no servant of the Lord should be made to undergo this trial. Whenever such requests are made there is no doubt of the exigency of the case. Whenever the minister's salary is not sufficient to pay actual living expenses and he is compelled to endure in silence the accumulation of debts and to face with fear and trembling the future, disquieting days and sleepless nights are a foregone conclusion. In some denominations careful surveys have been made covering the need of increase in the pay of ministers, but one of our contemporaries in a recent issue says, "*Similar studies are being made, but the fact is already only too plain that the ministry does not provide a living wage.*" If this fact is already established, why need we wait for further proof? If it is generally known that the ministers do not receive a living wage, upon whom, then, rests the responsibility to relieve the situation? Clearly, not upon the minister.

The enforcement of the action of ecclesiastical bodies on

the minimum salary to be paid to ministers is a recognition of the actual need that exists in the Church, but it is not broad enough in its scope and it is too limited in its application. In some denominations the minimum is too low and does not provide a living wage. Then, too, conditions vary, and what might be regarded a living wage in one charge would not be sufficient to meet the actual living expenses of the minister in another field.

But we do not have in mind to fix the amount of the salary which should be paid to ministers, but rather to locate the responsibility for the survival of a condition that is imposing great hardship upon many faithful ministers. The question concerns the Church from two standpoints. First, the mental distress of the minister which he innocently must endure, and second, the inefficiency which is bound to follow, sooner or later, because of worry and anxiety. Concerning the first, there can be no doubt of the duty of the congregation to remedy the matter. The second is not open even to argument. It comes under the inexorable law of cause and effect. No man, however consecrated he may be, can do his best work when faced with or harassed by debts, and the explanation of much of the so-called inefficiency or inability properly to manage personal affairs often attributed to ministers could be found in the inadequate salary paid and the consequent impossible things demanded of them. As a class, ministers rank high as managers, and in making the most of small salaries they stand at the very top. No other profession makes a dollar count for more in the way of possession of and the dissemination of the very fundamental things of social well-being. The situation has become all the more serious because of the increased cost of living, which has made it a practical impossibility for the minister to eke out an existence. The result is inevitable. If the condition is not remedied the Church will be confronted with a state of inefficiency which in itself will be the proof of a false and sinful economy. This will follow not because the ministers are inefficient, but because the congregations they served tolerated conditions which imposed upon the servants of the Lord worries and anxieties that sapped their very strength and left them poorly equipped to conduct the work of the Church.

The larger needs of the Church, and especially the growing exactions of the laity for a 100 per cent. efficiency in the ministers demand that the minister "who is worthy of his hire" be relieved, as far as possible, of anxiety in pro-

viding "for his temporal necessities." With the Forward Movement launched and its outcome largely dependent on the co-operation of the ministers, the best guarantee of its success will be to lead congregations to see the danger of permitting their ministers to dissipate their strength in "trying to make both ends meet." A neglected horse cannot be expected to do a full day's work, and an inadequately paid minister cannot do justice to his calling. True, this is a homely simile and umbrage may be taken at the comparison of a minister with a horse, but the analogy is apparent. The indifference shown by many congregations to a proper support of their pastors prompts us to venture the assertion that some ministers for actual treatment received would be perfectly willing to exchange places with some of the fine horses of members of their congregations.

There is no more vital question before the Church today than the more liberal support of the ministers. It will not do to hide behind the pension as an excuse to the higher pay of ministers. A pension is not a solution, but a proof of

inadequate salaries, and the inadequate salaries are the best argument for the Sustentation Fund which has received the endorsement of our General Synod.

We would, therefore, raise the question asked by the elder referred to above, "Why is there not a movement started looking toward a general increase of ministers' salaries?" To us it seems that the need is so apparent that it ought not to require the force of an organized movement to remedy the evil. Reader, if you are a member of the Consistory, first ask yourself the question whether or not your pastor is receiving proper financial support. Bring up the matter at your next meeting and move that a committee be appointed to consult with him. Take your pastor into your confidence as he takes you and your family into his confidence in ministering to your spiritual wants. Let him have the pleasure of receiving as well as giving confidence. Let there be a fair exchange. In other words, give your pastor "a square deal."

A. S. B.

COMMUNICATIONS

THE PREACHER'S PAY

(From *The Evening News*, Harrisburg, Pa.)

The average salary for preachers in twelve leading denominations is \$774 a year. That's \$2.12 a day.

The average preacher is married. Most of them are rearing children, feeding them, clothing them, buying medicine for them and sending them to school. The average preacher works seven days a week. He must wear good clothes; his wife must dress well, and his children cannot appear in tattered and torn rags.

His congregation insists that the preacher and his family must not display any sign of poverty, and the preacher must wear a smile—always. He must have a cheery word for every man, woman and child he meets. He must not complain.

Above all, a preacher should never mention his pay envelope, for his congregation has arrived at the conclusion that their pastor will reap his reward in the hereafter, than which no human being could desire a greater reward.

So the congregation distributes haloes, free-passes to paradise, and reserved seats in heaven to its pastor. Having been thus generous in the matter of spiritual rewards, the members of the average congregation hand over about two

cents a day, which totals the munificent sum of \$2.12 every twenty-four hours for the preacher.

When the preacher's not preaching and praying he is visiting the sick and helpless, the aged and the back-slider. Aside from these duties he has nothing else beyond attending to the lawn socials; the half dozen or so Church societies; the boys and girls, the Sunday School; the choir; soliciting money for a new Church roof; collecting for Home and Foreign Missions; burying us and marrying us; baptizing us and converting us. Once in a while the average \$2.12 congregation will permit its pastor to take exercise mowing the Church lawn, or sweeping snow off the sidewalk.

Truly is the "laborer worthy of his hire." The only trouble in the preacher's hire is that his congregation expects the Lord to pay about eighty-eight per cent. of the hire.

It is better to increase the content of the preacher's pay envelope than to contribute for homes for aged pastors, and it is more pleasing to preachers to get regular sized pay envelopes while they live than bronze tablets after they're dead.

AMENDING THE CREED

REV. A. E. TRUXAL, D. D.

Because some conceptions of Christ have been changing, there are those who think that some of the articles in the Apostles' Creed ought to be amended or perhaps omitted. Exception has been taken to the article: Descended into Hades, or into hell, as the article is sometimes rendered. If hell is understood to be the torments of the condemned, as is commonly done, I could not use that expression. However, if mankind is regarded as being under the curse of God and meriting the punishment of hell, and Christ is conceived of as making a substitutionary atonement for the redemption of man, then, it seems to me, we must hold that Christ suffered the torments of hell. But I believe neither of the above premises and hence cannot accept the conclusion.

But if Hades means the state of death or the condition

of the dead, then from the clear and explicit teaching of the Scriptures I must believe that Christ descended into Hades. Christ died on the cross, was buried, and remained dead until the morning of the third day; then he rose from the dead. Dying is a going down—a descending. If one were not down he could not rise up. There is no foundation in the scriptural representations for the idea that Christ went up to Heaven from the cross. Before dying He committed His spirit into the hands of His Heavenly Father. Surely He wished the Father to be with Him and wished Himself to be in the Father's care when dying and in the state of death. On the third day He arose from the dead, but even then did not ascend into Heaven. His ascension took place forty days afterwards. These are the plain statements of the scriptures and hence

we are compelled to believe that Christ in dying descended into Hades.

It is of course understood that the terms dying and rising, descending and ascending are not to be viewed physically and topographically, but as representing different states of being and existence.

Exception has also been taken to the word "catholic" in the creed. Yet it is by far the best word that can be employed. The word "Christian" would weaken the expression and would not be commensurate with the conception of the Church, which is the object of our faith. We might perhaps say: "I believe in the Church of the living God"; but that would not be as good as "I believe in the holy catholic Church." And why should we make sacrifices to prejudice and ignorance. It will be much better always to remove the ignorance and conquer the prejudice. Neither the Greek nor the Roman Church nor any denomination of the Protestant Church is in itself a representation of the catholic Church in which we believe.

We do not believe in the Reformed Church, nor in the Lutheran, nor in the Roman Church; but we believe in one God and Father and in one Lord and Saviour and in one Holy Spirit and Sanctifier and in one Church of the living God, that is in the Holy Catholic Church.

Let this doctrine be faithfully taught to our catechetical Classes and boldly proclaimed from our pulpits and instead of repelling people from the Reformed Church it will attract them to it. It is my conviction that the world in its present condition needs this truth and will

welcome it. There is no force whatever in the objection that the word catholic is derived from the language of a heathen people; the name Christ and the word Christian are derived from the same language. The scriptural name for the official character of Jesus is Messiah. The English language and in fact all modern languages of Christian nations were developed out of the languages of heathen people. And if the Japanese and Chinese are to be Christianized the Gospel must be preached to them in the words and sentences of their languages. Words are Christianized and sanctified by their employment as the embodiment of divine truth. Words become sacred by their religious use no matter what their origin or previous associations may have been. To my mind Sunday is just as sacred a name as Sabbath, and is not a misnomer as Sabbath is. The word Sabbath is a Hebrew numeral meaning seventh. It designated the seventh day of the week. Gradually in the Christian Church it became attached to the first day of the week. In the Latin, English and other languages the days of the week are not numbered as they were by the Hebrews, but are given names. We say Sunday, Monday, and so forth. The religious use to which the first day of the week has been devoted by Christians has made Sunday a sacred name. So the words Trinity, catholic and scores of others have been Christianized and sanctified and may be properly employed for the expression of divine and religious truths. I believe in the one holy catholic Church.

FORWARD MOVEMENT

(Continued from page 2)

together regarding their Forward Movement and transmit their ideas promptly to headquarters.

G. L. O.

THE FORWARD MOVEMENT AND THE KINGDOM

The Forward Movement of the Reformed Church in the United States is intensely denominational. It represents the Reformed Church in its special interests, each of which has real value in itself and constitutes a legitimate goal. The Foreign Mission Board, the Home Mission Board, the Publication and Sunday School Board, the Young People's Department, the educational institutions, the Boards of Ministerial Relief, are the instruments by and through which our denominational life, rising from the local congregation through the Classes and Synods, find expression.

The Forward Movement, under the authority of General Synod, by means of a survey and budget, unifies these special interests, and seeks to mobilize the individual congregational forces of the whole Church to raise the budget and realize the specific, definite tasks of the survey. No special interest as such has the field, but all of them unified in the survey and budget have it, so that the goal is the raising of the budget.

The Forward Movement is intensely denominational, and more. The fundamental purpose and motive are wrapped up in the meaning of the words "and more." It becomes vital and effective only as it is related with other denominations in co-operative fellowship. Its effi-

cient life is possible only as it functions in the common Christian consciousness of Christian Churches everywhere. But here, again, the significance and trend of denominational development today are intelligible only in the co-operation of all denominations directing their energies toward a common goal. The Interchurch World Movement is, therefore, the latest and more prophetic expression of modern Protestantism.

The Forward Movement is denominational, interdenominational, and more. And more! As a denominational and interdenominational movement, it is offensive rather than defensive. Denominational and interdenominational efficiency simply means the use of the Churches as the instrument of the Holy Spirit to bring to pass the Kingdom of God among the peoples of the earth. For us as Americans, and for all nations, it must mean the Christianizing of patriotism, nationalism, and internationalism, i. e., the Christianizing of the social order of the whole world, which is to say, the rule of God's truth, righteousness, and love among all men and nations everywhere.

Our real business, therefore, is to subordinate all the special interests of our denominational life to the triumph of the Forward Movement, by relating it to the Interchurch World Movement, and thus co-operatively to strive for the evangelization and Christianization of the whole world. The Forward Movement will succeed in the measure it becomes the instrument of the Holy Spirit to bring to pass the Kingdom of God.

E. S. B.

THE METHODIST CENTENARY CELEBRATION

BROTHERHOOD, DEMOCRACY, AND WORLD EVANGELIZATION
DOMINATE THE CELEBRATION

The world sweep and appeal of the Methodist Centenary Celebration now under full swing in Columbus, Ohio, and to continue through July 13, reaches far beyond the

bounds of Methodism and wins the attention of all Christendom.

The representations of missionary work from all corners of the globe and the concrete evidence of surprising development in all lines of religious activity make this exposition not merely the celebration of a hundred years of mis-

sionary enterprise, but notably a great advance in the inter-Church movement.

The magnitude of the celebration, attended daily by multitudes of people, appeals strongly to all Christians. Ten thousand participants from all parts of the earth; eight huge exhibit buildings, housing displays and natives from Africa, China, Japan, India, Latin and North America, Europe, and the islands of the sea; an amphitheater seating 50,000 for outdoor concerts, pageants, meetings and stereopticon shows on the biggest screen in the world, 115 feet by 115 feet; the Coliseum, seating 8,000, for the mammoth religious pageant, "The Wayfarer"; symphony orchestra concerts, pipe organ recitals, and big indoor meetings; the largest pipe organ in the world; "The Children's Crusade," with 1,000 children taking part; the 100-piece trombone choir, and leading religious, musical, and art talent in the country, are among the many elements that make the Centenary Exposition the biggest celebration of its kind in history.

In the exhibit buildings, visitors see the natives of all countries in their natural environments and mingling with Americans. High caste Hindus preach the gospel of Christ or show how the pagans carry on their worship. A miniature Ganges River flows through the India hall. A Kaffir kraal, containing full-size huts and inhabited by Africans, forms only one part of the Africa exhibit. In the eight halls may be seen a comprehensive display of the life of the peoples of the world, of pagan customs and practices, and of the civilizing and integrating force of missionary activity carried on by the Christian Church. Dr. John F. Goucher, of Baltimore, is director of exhibits.

"The Wayfarer," undoubtedly the greatest of religious pageants, with sixteen scenes of kindling power and art, and with 2,000 participants, is presented under the direction of the author, the Rev. J. E. Crowther, of Seattle, Washington, and the musical director, Montgomery Lynch, assisted by leading metropolitan singers. The keynote of "The Wayfarer" is hope, and the theme, "God is with us." Wayfarer, like thousands today, is in doubt about the reality and nearness of God in life. Understanding leads him from the fields of Flanders back through the days of the Jewish captivity, and the birth, crucifixion and ascension of Jesus Christ.

"The Children's Crusade" pictures the famous crusade

of 1212 and the present-day opportunities for the action of youth. Life plays and demonstrations add to the reality and concreteness of the messages of service, stewardship and missions for all visitors.

Organ recitals on the world's largest pipe organ, under the direction of Prof. W. J. Kraft, of Columbia University; the 100-piece trombone choir, the Rainbow Division band, thirteen negro quartettes from the freedmen's colleges of the Southland, and a chorus of 1,000 voices and other musical organizations make possible a varied and unusual program of musical treats.

Special days and notable speakers have a part in the program of the Centenary Celebration. Friday, June 27, was Sunday School and Children's Day, with ex-President William Howard Taft as the leading speaker. Dr. John R. Mott gave the principle address on Centenary Day, July 2. William A. McAdoo is scheduled for Victory Day, July 4. Secretary Josephus Daniels will appear July 5. William Jennings Bryan will speak on Prohibition Day, July 1. The bishops and leading preachers and missionaries of the two leading branches of Methodism take part in many meetings.

Special displays in the exhibit of spiritual resources emphasize the importance of evangelization, intercession, stewardship, life service, Christian education, the American Bible Society work, and, in fact, every phase of religious activity and resource. All in a wonderful way show the greatness and the possibilities of the Christian religion for these times and for the whole world.

S. Earl Taylor, director general of the Methodist Episcopal Church, and Dr. W. B. Beauchamp, director general of the Methodist Episcopal Church, South, unite in saying that the Celebration marks the beginning in the Centenary movement, culminating in a great revival and forward movement throughout all Protestantism.

Certainly, it shows that the Church is awake and demonstrates its latent power and resources. The Methodists have done wonders, but they believe that every other branch of the Church can do mighty things for the Kingdom. If united Methodism can go over the top in the Centenary and show the world such stupendous evidence of the vitality and progress of Christianity, what can fifty branches of Christendom not do, what can the Interchurch Movement not accomplish?

LITTLE CONGREGATIONS

BY WM. C. ALLEN

"Our hoard is little, but our hearts are great."

—TENNYSON

One of the finest services I ever attended was held on the diminutive porch of a ranch house, 8,000 feet above sea-level, in the midst of our Rocky Mountains. The big pine trees swung over our heads in the soft autumnal air and thrust their points into the heart of the deep blue sky. The nearby patch of corn and berries rustled gentle music and was all the choir we had. Behind it towered a huge wall of glistening granite and heaped-up mountains that seemed to speak of the immutability of God. About ten persons were present, including a few from nearby farms. The ministry was simple and poured forth the glad elixir of the Kingdom. It spoke of solace in sorrow, the holy promises of Jehovah, of hope in Jesus. As it progressed tears coursed down the faces of some of the little flock. Was not the uplift of the hour worth while? Had we not, though small in numbers, been in the presence of the King?

When our Lord ascended into Heaven He left a little band, weak, needy, steeped in prayer. Its very helplessness compelled it to supplicate with potent fervor for the continued presence and aid of its vanished Leader. The physical opposition it encountered forced it to absolute dependence upon the spiritual realities alone. Surrounded

by enemies and familiar with prison walls it increased in power and numbers. Here is a lesson and challenge from the past. Can we accept it?

As a few coals placed together send forth light and heat, so do united Christian hearts glow in a living flame. Those who have dedicated themselves to Jesus rejoice in the fellowship of worship—they long for their neighbors to partake of it. There is no selfishness in the things of Christ. Their minister will not tread a lonely path when he asks others to participate in the golden hour. His people, with tactfulness born of love for their Master, will invite their neighbors to go with them to the house of prayer. Some will refuse, others will accept. Repeated effort in the spiritual realm, as in other things, brings a sure reward.

We love our country with fervid hearts. We are persuaded that without righteousness America will fail of her lofty mission to the world. Each tiny congregation constitutes a rallying place where the thunders of Sinai or witness to the still, small voice may obtain a hearing. Probably the interpretation of the loftier patriotism is best understood by those who with open minds wait on God. But if these gatherings are to be effective they should be rooted in unity and love. Each member, then, will be personally qualified to contribute to the development of the finer idealism that America proclaims. Our

country is very dependent on the little groups of Church people for maintaining the spiritual forces that make a nation safe and great.

The Holy Spirit gladly comes to where two or three are gathered in His name. It may be out in the countryside where winter winds sweep boisterously or when summer breezes softly play. It may be in the crowded courts of an apparently God-forgetting city or where men keep watch far away on the restless sea. It may be in the stillness of the old-time Friends' worship where unuttered heart-melody ascends to the great white throne. It may be in some magnificent cathedral where clouds of incense and high ritual avow fealty to God. He loves all—He accepts all. But probably it is the little groups which,

if they only know it, are favored most of all. The baptism of Christ's healing waters is not always poured most abundantly upon the great assemblies. The little folk are strangely blessed of Him—no man can take away their joy.

From the small Churches have gone forth men and women who have swayed the world. Every humble place of worship may become a hallowed spot more alluring than gold or fairyland. The faithful little congregations illuminate the spiritual gloom that surrounds them. Is not a dimly-burning wick better than no light at all? We answer, yes.

San Jose, Cal.

HOME AND YOUNG FOLKS

THE LITTLE FOLKS OF HONOLULU

By Wm. C. Allen

I have been asked to write a short article for my young friends about the children of Honolulu. If you look at the map you will find that the Hawaiian Islands, in which the city of Honolulu is situated, are in the middle of the Pacific Ocean. These islands have high mountains, gardens full of lovely flowers, winding roadways, rocks and sandy beaches upon which the great ocean thunders its foaming waves. They are very beautiful.

It is a six or seven days' voyage from San Francisco to the islands. When you enter Honolulu harbor, on one of the big ships that ply between the two ports, you will very likely see small boys swimming around the vessel shouting to the passengers on the ship to throw nickels or pennies down into the sea. These youngsters are like monkeys in the water. They squirm, wiggle, float, talk and hold money in their mouths, all at the same time. They plunge beneath the waves, far below the surface, and seize the money that has been tossed to them, come to the top, and cry for more. They need no diving-boards. They just dive from the surface deep down into the sea, and somehow or other, with eyes open, easily find the pieces of coin.

There is on my desk a very pretty photograph of 14 children, all pupils at the Kaulani public school, in Honolulu. These children stand alongside of a big motor car and on its running board. All are attired in their picturesque national costumes. Here is a list of the boys and girls in that particular group: Russian, Hawaiian, American, Spanish, part Hawaiian, Chinese, Japanese, British, Korean, Porto Rican, French, a Filipino boy, a Filipino girl, and a Portuguese. Is not that a great mixture? All these youngsters, and several hundred like them in the same school, study together, play together and grow up together. Your atlases will show the widely separated parts of the world that they come from.

One of the sports of Honolulu engaged in by expert swimmers is surf-board bathing. This is very exciting. Some of the boys of the islands—especially the native Hawaiian—learn the art when quite young. A lad, say 15 years of age, will get a surf-board about 18 inches wide and 6 feet long, made exactly the right shape for the purpose. He goes out into the surf and learns how to get on the board face down, and be carried along on the crest of a wave toward the land, catching the wave just

in time to do so. Meanwhile he paddles and steers with his hands. After a while he learns something still more difficult, which is to stand up while the surf-board is being whirled along on top of a big breaker. If he tumbles off the board, as of course he does many, many times until he becomes proficient, he swims to it, grasps it and makes another effort. As he becomes older and more expert, he ventures out into the deeper sea, far from land, where he learns to travel in this wonderful fashion, possibly fully a quarter of a mile or more, standing up on the board all the time in the seething waves.

What kind of clothes do the Hawaiian children wear? A great many of them dress like our American boys and girls do in the summer, as you know, the weather is generally warm in the islands, they being in the tropics. The little Japanese children are very cute. Many of them wear kimonos, which have long wide sleeves of a funny shape, and which are made up of very brilliant colors—red, green, yellow, blue, white—all blended together. The patterns are very odd, sometimes with straight lines and sometimes with big flowers. There is one thing I can say for the children of Honolulu. We all know how disagreeable it is to see or smell small boys or girls who need to be laundered. I want to say for these little folks, that I do not remember seeing one who was very dirty.

When I walked around Honolulu I found that the children liked to be photographed. Anywhere you can get them to stand up whilst their pictures are being taken. They are always smiling and happy—they always appear to be perfectly polite to each other. Another thing interested me very much. Some of you who go to Sunday Schools know that after the Bible lessons are over many children in America do not attend the Church services, but go trooping home. I did not find this to be the case with the Japanese and Chinese Christian Churches. On the contrary, nearly all the boys and girls in the Sabbath Schools would remain to the services, and there would be so many of them that they formed the larger part of the congregations. They were always very reverent and sang beautifully in the English language. They enjoyed worshipping God.

I hope my young friends will be so interested in these children that they will have a kindly feeling toward them, as well as toward all other children. God could have made us all exactly alike if He had desired to do so, but instead He gave us many different shades of skin, different

eyes and different hair. It puts me in mind of a beautiful garden. God could have made only one sort of flower, if to do so had suited His purpose, but instead He beautified the world by making many kinds of bloom. Even so He has created a great variety of children, as one sees in Honolulu. Is not the world a much more interesting place to live in because in it there are so many different sorts of flowers and children? I think so.

San Jose, Cal.

WE SHOULD KNOW WHERE TO FIND THE FOLLOWING

The Lord's Prayer. Matt. 6.
The Ten Commandments. Ex. 20.
The Beatitudes. Matt. 5.
Paul's Conversion. Acts 9.
Christ's Great Prayer. John 17.
The Prodigal Son. Luke 15.
The Ten Virgins. Matt. 25.
Parable of the Talents. Matt. 25.
Abiding Chapter. John 15.
Resurrection Chapter. 1 Cor. 15.
Shepherd Chapter. John 10.
Love Chapter. 1 Cor. 13.
Tongue Chapter. Jas. 3.
Armor Chapter. Eph. 6.
Travelers' Psalm. Ps. 121.
Bible-study Psalm. Ps. 119.
Greater Verse. John 3: 16.
Greater Invitation. Rev. 22: 17; Isa. 55: 1.
Rest Verse. Matt. 11: 28.
Consecration Verse. Rom. 12: 1.
Workers' Verse. 2 Tim. 2: 15.
Another Workers' Verse. Ps. 126: 6.
How to Be Saved. Acts 16: 31.
Should I Confess Christ? Rom. 10: 9.
Teachers' Verse. Dan. 12: 3.
The Great Commission. Mark 16: 15.
Christ's Last Command. Acts 1: 8.

—Evangelical Messenger

AN INTELLIGENT CAT

Brander Bankhead

Buster was a fine cat. His master said he could do everything but talk. The two of them, master and cat, were close friends and spent many evenings together. They had spent so much time together that there was a complete understanding between them.

One evening, Buster's master was sitting with his back to the light reading, when he felt something touch his foot. He shuffled his foot over the carpet, thinking the cat wanted to play. But Buster did not jump at his ankle as he had expected. In-

stead, in a moment, the soft little tap came again. He did not look up, but said, "Buster, what do you want?" and went on reading. For the third time, the cat touched his foot. This time he looked down and said:

"Why, Buster! What's the matter?"

The cat touched him again, and he noted that the cat's eyes were directed past his face at something behind him. When he turned, he saw the lamp blazing high out of the chimney and threatening to set fire to a lace curtain which was blowing out into the room in the breeze from an open window.

He turned down the flame and stooped to stroke the cat, who rubbed, purring, against his hand with every indication of gratification. That man will never be convinced that Buster did not apprehend the danger and deliberately attract his attention and so save his house if not his life.—**Our Dumb Animals.**

DOGS IN THE WORLD WAR

Unnumbered dogs have now given proof of their loyalty to man in time of war as well as peace. A few have been cited and decorated for service on the battlefields that was nothing short of heroic. There is the record of Fend l'Air, a setter, who went into the trenches with a French Zouave and when an exploding shell had buried his soldier-master under a great mass of earth and stones, dug frantically until he had gained light and air for his beloved hero. And there is Verdun Belle, another trench-broken setter, who adopted a young Marine; followed him into the thick of the fray at Chateau-Thierry; lost him as well as her own puppies and yet was awaiting at a field hospital the ambulance that brought her shell-shocked comrade, to welcome, encourage and sustain him.

Loulou was another dog of heroic mould, only a mongrel, homeless and starving, when found, but intelligent, courageous and with a heart of gold. Seenting a surprise attack by the enemy, he was given the place of honor at the head of the advance. What happened thereafter is related as follows by G. C. Harvey in "Famous Four-footed Friends":

"On account of Loulou's alertness, the attack was a failure, and Loulou, now barking at the top of his voice, chased the retreating troops with glee. Unfortunately he caught up with one of the enemy officers and set his teeth in the fleeing one's leg, whereupon the officer shot him.

"The heart-broken French soldiers carried the dog's body back to their trench, and there dug a grave for Loulou as if he had been one of them. Then the Quartermaster, with a voice full of emotion, said, 'Good-by, dear little comrade. You were only a plain soldier in the dog's regiment, but we have all taken an oath that your name shall live as long as that of our distinguished regiment. We shall never forget you, faithful and tender little friend, who has gone to the Great Unknown without waiting for us. Deeply, we shall miss your gambols and joyous barking that brought sunshine to our darkest days. Good-by, Loulou; we salute you!'

"This was the end of the simple ceremony, but a vow was made, by the company, and was agreed to by the Colonel, that at each roll call thereafter, the dog's name should be called after the men's. And since that time, when the Sergeant-Major shouts the name, 'Loulou,' in his powerful voice, one of the soldiers, as a proof that Loulou's heroism has not been forgotten, answers simply, 'Died like a soldier!'"—**Exchange.**

WHEN EXPERTS DISAGREE

The conversation turned to the subject of damage suits, and this anecdote was recalled by Senator George Sutherland, of Utah.

A man in a Western town was hurt in a railroad accident, and after being confined to his home for several weeks he appeared on the street walking with the aid of crutches.

"Hello, old fellow," greeted an acquaintance, rushing up to shake his hand. "I am certainly glad to see you around again."

"Thanks," responded the injured one. "I am glad to be around again."

"I see you are hanging fast to your crutches," observed the acquaintance.

"Can't you do without them?"

"My doctor says I can," answered the injured party, "but my lawyer says I can't."—**Philadelphia Telegraph.**

KNOWLEDGE GAINED BY EXPERIENCE

A young ensign, acting as school teacher on the battleship Texas, says the Philadelphia "Public Ledger," asked the question, "What are the two principal parts of a sentence?" He expected, of course, to get the answer, "Subject and predicate."

The old "salt" who was called on scratched his head in perplexity and at last replied, "Solitary confinement and bread and water."

PIGEON TO RECEIVE THE D. S. C.

At least one of the one thousand pigeons that have returned from France after helping win the war will be decorated for distinguished service. "Cher Ami," the pigeon that carried the message to General Pershing's headquarters, announcing the victory of the Yankees in the Argonne, will be given such honor. Cher Ami is the feathered hero that flew thirty-seven miles after its left leg had been torn away by an enemy bullet, and delivered intact the despatch with which it had been entrusted.

Cher Ami was also one of the pigeons that carried despatches announcing the plight of Lieut.-Col. Whittlesey and his lost battalion, to which aid was immediately sent.

For these heroic deeds Cher Ami has been recommended by General Pershing for the D. S. C. The pigeon will from now on have the best of quarters in Washington, a plentiful ration, and all proper care.—**Our Dumb Animals.**

THE WEDDIN'

The old colored parson stood before a pair of dusky lovers who had made up their minds to take the fatal plunge into matrimony.

He was determined to impress the young folks with the seriousness and importance of the marriage ceremony, as many of his parishioners had of late gotten the idea that marriage was a slight thing, and the ceremony didn't really matter much, after all.

He was anxious to raise himself in the eyes of the community as a person of importance, and he intended to let the idea permeate woolly craniums that he wasn't to be tampered with, and when he hitched a couple, they were hitched to stay.

In a deep, solemn voice he began:

"Jim, does you an' Phonichy desire to be jined in de holy bonds ob matrimony, so help you Gawd?"

"Yassah," replied both.

"Jine hands."

They did.

"Jim, do you take dissheah woman for better or wusser? Does you agree to sup-

po't her an' all her kinfolks, an' wait on her in sickness an' in health; to remain faithful to her even unto death, an' not to be chasin' off to Atlanta to take up wid none o' dem dere gingercake gals wid dere noses four feet in de air kase dey is ladies' maids? Promise all dat?"

"Yassah, yassah."

"Phonicia, does you fully realize de seriousness ob dis important plunge you is about to take? Is you gwine to wait on Jim when he am sick, an' is you willin' to s'po't him by takin' in heavy washin's when he am sick, an' is you willin' to assume all de trials an' tribulations ob de married state, an' to tell de truth, de whole truth an' nothin' but de truth, so help you Gawd! an' neber pay no 'tention to none o' dese here swell hotel waiters from up No'th?"

"Yissir, yissir."

"Den in de presence of all dese yere witnesses, an' wid de eye ob Him who sees eben de fall ob de sparrow lookin' on, in de name ob de Constitution ob de United States, de Democratic Executive Committee an' referendum an' recall, I now renounce yo' man an' wife, an' may de Lord hab mercy on you' souls."—**Florida Times-Union.**

NO CLOCK-WATCHER

How many clerks measure up to the standard of the young bookkeeper in this story? He was employed in the passenger department of a great railroad. It was just a little before lunch. Some of the clerks were putting on their coats, some leaving for the washroom, some consulting the clock; some were still busy. Suddenly the "boss" entered. He glanced about him, and then approached the young bookkeeper.

"What time is it?" he asked.

The young man kept on figuring, and the boss put a hand on his desk and repeated the question.

Instantly the other looked up, surprised to see the big chief at his elbow.

"I beg your pardon, were you speaking to me?" he asked.

"Merely inquired the time—that was all," said the other.

The bookkeeper glanced about the room, located the clock, and said, "It's ten minutes to twelve."

"Thank you," said the general manager and vice-president, and strolled out.

That conversation cost the young bookkeeper his place—in the passenger department—and put him under a higher officer. Nine years later he was assistant general manager, and, while still in the thirties, became a general manager, full-fledged.—**Selected.**

CORRECT

Jack and Mary had just been to Church for the first time. A day or two afterwards they were found in the nursery whispering audibly to each other.

"What are you children doing?" their nurse asked.

"We're playing Church," replied Jack.

"But you shouldn't whisper in Church," admonished nurse.

"Oh," spoke up Mary, "we're the choir!"—**Exchange.**

A class of recruits were being put through a preliminary examination in first-aid work.

Finally it came to Pat O'Flynn's turn to answer. The sergeant asked him the following question:

"Now, Pat, supposing a man were to fall in a drunken fit, how would you treat him?"

"Faith, Sergeant," replied Pat, "Oi wouldn't treat him at all. I'd consider he had had enough."

WINGED WEATHER PROPHETS

Carl Schurz Lowden

Undoubtedly one of the most elusive birds in all the United States is the rain crow or cuckoo. I have followed his steadily retreating call for hours and not once discovered him. He seemed to mock me and taunt me and jeer at me because he knew how to glide away on silent wings and because he was a ventriloquist.

There are old men who never have seen a cuckoo. Yes, they have heard him many times. They will tell you that he sounds his mournful call before a rain. Therefore, he has acquired a considerable reputation as a weather prophet, and that explains why he is commonly known as a rain crow.

About three months elapsed between the

time that I tried to see the cuckoo and the time that I succeeded. Instead of chasing him, I secreted myself in his neighborhood and waited for him to come within sight. He glides so swiftly and so noiselessly that you must be very sharp-eyed and alert to catch a glimpse of him.

When you have located a cuckoo, you can sometimes get beneath the tree in which he perches if you will approach him from the rear and match your stealth with his. Act as if you were endeavoring to catch a criminal. After you have seen a cuckoo, you will more readily find others.

Two species, the yellow-billed and the black-billed, are common in the United States east of the Great Plains. The California cuckoo, a relative of the yellow-billed, ranges from Colorado and Texas to the Pacific coast.

The yellow-billed cuckoo has a prominent distinguishing mark. His back and upper parts are brown and the underparts are creamy white. His tail is edged with white-tipped feathers, so that in looking at him from above or below it seems to be bordered with thumb marks.

The black-billed birds are generally brown above and white below. They do not possess the exquisite tail serrations of the yellow-billed. The latter measures twelve and one-fourth inches from the tip of its beak to the tip of its tail, whereas the black-billed is one-half inch shorter.

The cuckoos, or rain crows, are very valuable from an economic standpoint. Probably no other birds surpass them in the amount of destructive insects and larvae that they account for. In 109 stomachs of the yellow-billed the following assortment of crop-killers was found: Caterpillars, 1865; beetles, 93; grasshoppers, 214; bugs, 69; spiders, 86; sawflies, 37; other flies, 6. A single wheel-bug was the only useful insect eaten.

Examination of the black-billed birds disclosed the fact that they like the same menu as the yellow-billed and that they have a stronger appetite for squash-bugs, which are particularly harmful. Of the two varieties of these flying friends of the farmers the Bureau of Biological Survey says: "These species are much given to eating caterpillars, and, unlike most birds, do not reject those covered with hair. In fact, cuckoos eat so many hairy caterpillars that the hairs pierce the inner lining of the stomach and remain here."

The preservation of our birds is our patriotic duty. They eat the pests which eat the grain and plants that are needed for our boys in khaki, the people of the Allied nations, and ourselves.—Our Dumb Animals.

THE REASON

During a military review at Aldershot last summer one of the foreign attaches had made himself obnoxious to several staff officers by asking ridiculous and often impertinent questions. Turning to an old infantry officer, he said:

"How is it, Colonel, that your bugle call, 'Advance,' is so short while the 'Retreat' is just the reverse?"

"Because, sir," replied the veteran, "when a British soldier goes into action it only needs a single note from a bugle to make him advance anywhere, but it takes a whole brass band to make him retire."—Exchange.

A BOTANY LESSON

Do potatoes ever get dirt in their eyes? Does the neck of a squash need collars and ties?

Are flower beds made up with blanket and sheet?

And wee lady's slippers fit what kind of feet?

—Selected

EARNING HIS FEE

In Mississippi they tell of a young lawyer retained to defend a man charged with the theft of a pig. The young man seemed determined to convince the jury that he was born to shine, and accordingly he delivered the following exordium:

"May it please the court and gentlemen of the jury, while Europe is bathed in blood; while classic Greece is struggling for her rights and liberties and trampling the unhallowed altars of the beardless infidels to dust; while the United States, entering the war, shines forth the brightest orb in the political sky—I, with due diffidence, rise to defend the cause of this humble hog-thief."—Pittsburgh Chronicle-Telegraph.

(Dedicated to Franklin and Marshall College)

O GOD OF BATTLES, HASTE THE DAY.

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REV. C. W. L.

With spirit.

(ALMA MATER.)

REV. CALVIN W. LAUFER.

1. O God of bat-tles, haste the day When Free-dom's nigh e - la - tion,
2. Thy trum-pet sound! Brave men di-vine Its call to high en-deav-or;
3. O may the hearts of Thine oppressed With con-fi-dence beat fast-er,
4. What-ev-er ha the bat-tle's toll Of treas-ure, life, e-mo-tion,

Shall thrill the soul of all who pray Its sol-ace and sal-va-tion.
Up-on the far-flung bat-tle line Pledge Thee their faith for-ev-er.
As gal-lant hosts, with free-dom blest, Forge on to stem dis-as-ter.
O teach us, Lord, with chas-tened soul, Give free-dom new de-vo-tion.

May jus-tice, truth and right Shine forth in gold-en light,
O loose Thy bound-less power, A-venge this out-raged hour,
While ruth-less pas-sions burn, Show Thou Thy love's con-cern;
Then will the bells of peace Ring broth-er-hood's in-crease;

Till tyr-an-ny and pain No more af-front Thy reign;
Till Cae-sar's blood-y rod Be o-ver-come of God;
May jus-tice be dis-pensed And faith be re-com-pensed:
And those who served and fell Shall feel the glo-ry swell,

But love and good-ness have full sway In ev-'ry land and na-tion.
Then lib-er-ty shall reign be-nign And on the earth cease nev-er.
So speed Thy le-gions East and West, Great God, our Judge and Mas-ter.
As loud ho-san-nas fill the whole Of earth and sky and o-cean.

NEWS IN BRIEF

The following cablegram has just been received by the way of London:

"Sunday School Commission reassembles London. Well. Sailing schedules upset. April reservations deferred till August. Rebookings necessitated. Lorraine, Havre, 21st, Miller; Saxonia, London, 28th, Carpenter, Chappell, Wilbur, Duryea, Trull, Lawrence; steamer United States, Copenhagen, July 3rd, Magill, Jaquith, Littlefield, Young, Fout, Rafferty, Leinbach, Huntley, Bartlett, Hopkins. Steamers Saxonia and United States due New York about July 13th. Boynton remaining Italy month. Jaquith returning Paris Morgenthau request. Leaves Hotel Ritz for Copenhagen June 26th."

CHANGE OF ADDRESS

Rev. Edward A. G. Herman, from Scranton, Pa., to Mercersburg, Pa.

Rev. D. B. Lady, D. D., from No. 907 Rebecca avenue, Wilkinsburg, Pa., to corner of Third and Maple avenue, Greensburg, Pa.

The New Knoxville, Ohio, Charge, Rev. L. H. Kunst, pastor, has eight students for the ministry.

A genial visitor in the Publication Rooms last week was Rev. L. Kryder Evans, D. D., of Pottstown, Pa.

There is great need for two trained nurses in our China Mission. Who will go? Apply to the Secretary, Allen R. Bartholomew, Fifteenth and Race streets, Philadelphia, Pa.

The 30th annual reunion of the Reformed Church at Pen-Mar will be held Thursday, July 17. The address on that occasion will be delivered by Rev. Charles E. Schaeffer, D. D., Philadelphia.

Rev. U. O. H. Kerschner, pastor of the Newport Charge, delivered two orations on Memorial Day. The first oration was delivered at Eschol, Pa., and the second at Ikesburg, Pa.

Welcome Home services were held on Sunday afternoon, June 22, at Shoemakersville, Pa., in honor of the six young men returned from the service. Rev. J. S. Bartholomew gave the welcome home address.

Plans are well under way for the Reformed Reunion to be held at Lakemont Park, Altoona, Pa., on July 18. A feature of the program will be a pageant entitled "The Eternal Message," to be presented by the Sunday Schools of Roaring Springs.

Student Raymond Brubaker, who has spent two years in McCormick Theological Seminary, Chicago, Ill., filled the pulpit, morning and evening, of St. Stephen's Church, Lebanon, Pa., Rev. E. F. Wiest, D. D., pastor, on last Sunday.

At the 8th anniversary of St. Stephen's Church, Lebanon, Pa., Rev. E. F. Wiest, D. D., pastor, on June 15, \$300 was contributed toward the reduction of the Church debt. Three new members were added at the mid-summer Communion.

The Epaphrosian Bible Class, Dr. K. O. Spessard, Mifflinburg, Pa., teacher, at their annual outing at the home of the president, gave him \$25 in gold in appreciation of his work and as an expression of their love for him.

At the recent meeting of the Executive Committee of the Board of Foreign Missions, Elder David A. Miller, of the "Morning Call," Allentown, Pa., left his check with the Treasurer for one thousand dollars towards the rebuilding of North Japan College.

A few weeks ago Dr. Bartholomew, Secretary of the Board of Foreign Missions, received an "anonymous" gift of one thousand dollars towards the rebuilding of North Japan College. It is to be "In Memory of J. Spangler Kieffer." Beautiful memorial to a noble servant of God!

The new Union Church at Berne, Pa., erected at a cost of \$35,000, was dedicated on last Sunday with three special services. About five thousand persons attended. Rev. E. F. Wiest, D. D., was present to take charge of the finances. Rev. M. L. Herbein is the Reformed pastor.

Rev. David B. Lady D. D., after filling the pulpit and doing the pastoral work of Trinity Church, Wilkinsburg, Pa., from April 22 to July 1, moved to Greensburg on the latter date to do some work for Rev. E. S. Bromer, D. D., and the First Church, while Dr. Bromer is engaged in the work of the Forward Movement.

During the severe storm that passed over the city of Lancaster about 2 o'clock last Friday afternoon, a bolt of lightning struck the steeple of St. Andrew's Church, Rev. J. Hunter Watts, pastor. Fortunately the only damage was the knocking off of a few dozen shingles at the base of the steeple.

The signing of the Peace Treaty was observed at East Greenville, Pa., by a large citizens' mass meeting on the campus of Perkiomen Seminary. Dr. Kriebel, President of the Seminary, presided and among the speakers were Rev. Calvin M. deLong and Rev. Rufus W. Miller, D. D., Secretary of the Publication and Sunday School Board.

Children's Day was fittingly observed by St. John's, of Tamaqua, Pa., Rev. J. Arthur Schaeffer, pastor, on the third Sunday of June. The service of the Board, with additions, was used. The appeal for a larger offering by the superintendents brought a lively response. Forty dollars, four times the amount of previous offerings, was contributed.

Harold E. Stone, the 11-year-old son of the late Rev. J. E. Stone and Mrs. Nellie Stone, of Philadelphia, died on June 4, of tetanus. On Palm Sunday, he became a member of Palatinate Church, Rev. F. E. Wieder, pastor. His remains were taken to Marklesburg, where interment took place in the Reformed cemetery, in the family plot.

The Conference of the Board of Foreign Missions with the new missionaries and those home on furlough will be held at Hood College, Frederick, Md., from July 18 to 20. The farewell service will be held in the Reformed Church of Middletown, Md., Rev. George A. Snyder, D. D., pastor. All persons interested in the work are invited to be present.

Rev. and Mrs. Hobart D. McKeehan, who have taken up their residence in Dallastown, Pa., were tendered a reception at which about ninety families of the congregation were represented. The address of welcome was delivered by Rev. Castle, formerly pastor of the U. B. Church. A move is on foot to erect a new Church edifice. The parsonage is newly built.

Children's Day was observed in Bethany Church, Butler, Pa., Rev. J. W. Pontius, pastor, June 16. An offering of \$25.60 was laid on the altar for the cause of Sunday School education. On June 29, the Holy Communion was celebrated. For the congregation it was an encouraging and inspiring occasion. One was added to the membership by confirmation and two children were baptized.

On Friday evening, June 20, the members of the consistory of Zion Church, Allentown, Pa., Rev. Simon Sipple, pastor, tendered the members of the choir a dinner at Miller's Hotel, New Tripoli. Rev. Sipple gave a delightful after dinner address, expressing the appreciation of the members of Zion Church for the faithful services rendered by the choir. Prof. W. W. Landis responded in behalf of the choir.

Rev. A. W. Barley was installed pastor of the Harrisville Charge, Virginia Classis, on June 8, by the committee consisting of Revs. W. H. Causey and J. M. Souder and Elder H. E. Bailey. The day was beautiful and a large congregation was present. Rev. Barley begins his work under very favorable auspices, and we anticipate a very successful pastorate. The people of Virginia Classis are glad to welcome him back into their midst again.

On Sunday morning, June 22, the mortgage of the First Church, McKeesport, Pa., of which the Rev. Paul B. Rupp is pastor, was burned. Brief addresses were made by Prof. A. H. List and Elder Conrad Hohman, and a short history of the congregation was read by the pastor. This service was the culmination of the debt-raising campaign which was begun last winter while the pastor was serving as a chaplain in the army at Camp Jackson, S. C.

Christ Church, Bethlehem, Rev. Henry I. Stahr, pastor, will make extensive alterations to its Church interior this summer, including changes in the chancel end of the Church, the erection of ornamental plaster work, the redecorating of the walls, the installation of a new lighting system, the replacing of some of the stained glass windows and the installation of new furniture, as well as the complete renovation of the first and second floor vestibules.

Sunday, June 29, is a day long to be remembered by the members and friends of Christ Church, Conyngham Charge. The pastor, Rev. D. A. Brown, conducted special services in honor of the soldiers and sailors. A program of special music song and addresses was rendered, the soldiers and sailors having prominent representation in the rendition, bringing to the people their messages of experience and observation. The different patriotic orders of the community attended the services.

Thirteen of the eighty young men of Salem Church, Allentown, Pa., Rev. J. M. G. Darms, D. D., pastor, who served with credit during the world war and who have since been honorably discharged and have returned home, were tendered a reception on Thursday evening, June 26, in the social rooms of the Church. The affair was a preliminary to the big reception to be given when all the sons of Salem have returned.

Children's Day was observed by Bethany Sunday School, Bethlehem, Pa., Rev. H. I. Crow, pastor, Sunday evening, June 8. The service of the Board was used to good effect. The attendance was large, the decorations beautiful and the offering amounted to \$28.71. The mid-summer Com-

union was held on Sunday, June 29, when 206 communed. Two new members were received, one by confirmation and one by letter. The total offering for the day amounted to \$136.22, of which \$109.95 is for Classical apportionment.

About 15 young people and patronesses from Trinity Church, Wilkesburg, Pa., attended the interdenominational Rainbow Supper, June 23, in the Wilkesburg district. Miss Dorothy Robb was one of the soloists. Mrs. M. G. Schucker was one of the four-minute speakers. The supper was attended by about two hundred and fifty persons. Dr. W. C. Johnston, missionary from Erlat, Africa, was the speaker of the evening.

Last Friday a class of 125 were graduated from the Lancaster City High Schools—45 from the Boys' High and 80 from the Stevens' (Girls') High. Among the latter were the daughters of Rev. and Mrs. D. G. Glass, of Faith Church, the Misses Dorothy M. and Ruth G., and the daughter of Rev. and Mrs. J. Hunter Watts, of St. Andrew's Church. Miss Mildred Watts. The Misses Mary A. Snyder, also a member of St. Andrew's, and Lillian A. Kunzler, a member of St. John's (German) Church, were among the number.

On Sunday, June 15, Trinity Church, Tamaqua, Pa., Rev. A. C. Thompson, pastor, dedicated their new pipe organ. It was erected at a cost of \$4,000, using also all the pipes of the old organ, the product being an organ of extraordinary power and beauty. Dr. G. Leslie Omwake, President of Ursinus College, preached the dedicatory sermon. The initial gift toward the organ was made by L. F. Remaly, a member of the consistory, the amount being \$2,000, to which he afterward added \$500 more. A beautiful plate commemorating the fact was placed on the organ.

Sunday morning, June 22, the pulpit of Faith Church, State College, Pa., Rev. R. H. Dotterer, pastor, was filled by Rev. James M. Mullan, B. D., Superintendent of Missions of the Eastern District. On the evening of the same day the sermon was preached by Rev. J. E. Caughey, pastor of the United Presbyterian Church of Clinton, Pa., who spoke as a representative of the Country Church Conference, then in session under the auspices of the Pennsylvania State College. This conference, continuing each summer for about ten days, deserves the support of all who are interested in the problems of the rural community, and especially of the rural Church.

A special service was held Sunday evening, June 22, for Antietam Lodge, No. 197, A. F. and A. M., at Mt. Vernon Church, Keedysville, Md. About 70 members of the lodge marched in a body from the Masonic Temple to the Church. The altar was decorated with lilies, roses and laurel, a special feature being a large Masonic emblem made of roses. The service was in charge of Mr. W. T. Brundick, from the Theological Seminary at Lancaster, whose sermon was interesting as well as instructive. The choir rendered special music for the occasion. Antietam Lodge extends a vote of thanks to the members of Mt. Vernon Church for the courtesy and kindness extended them.

Children's Day services were held Sunday morning, June 22, in Bellefonte, Pa., Rev. Ambrose M. Schmidt, pastor. The music was pronounced exceptionally good. The service, "Forward March," was used. The offerings were \$35. In the evening a union patriotic service of thanksgiving and memorial was held in the Presbyterian Church. Of the 27 young men who went out from our congregation, two made the supreme sacrifice. Luther D. Miller was "killed in action" on November 10, the day before the armistice was signed. Harry K. Ott died in a training camp from the influenza. Both were splendid young

CIRCULATION NEWS

ST. STEPHEN'S, READING, PA., REV. THOMAS J. DICKERT, D. D., ON THE HONOR ROLL

Every member of the consistory is now a subscriber to the "Messenger." One hundred and twenty-one new subscriptions secured in the recent canvass by our Field Representative.

Mr. Dahlman reports among other interesting experiences that of enrolling a deaf and dumb couple as subscribers.

The canvass in St. Stephen's brings the number of new subscribers in Reading, Pa., over the 800 mark. This sounds good, but we all know that in a centre like Reading the number should have been much higher. This is a fine beginning, however,

and Mr. Dahlman speaks in the highest praise of the hearty co-operation of the pastors. We feel assured that on a better acquaintance with the "Messenger" on the part of the people, the number of subscribers in Reading will greatly increase.

Mr. Dahlman presented the "Messenger" to St. Stephen's congregation on Sunday morning, June 8, at the regular service. His message received the endorsement of Pastor Dickert, which helped our Field Representative very much in his work.

men and faithful members of the Reformed Church.

Old Zionsville Church observed Sunday, June 29, as "Sunday School Day." The morning session of the school was taken up with plans for the organization of Adult Bible Classes, regular conferences of teachers and officers, etc., under the direction of Secretary R. W. Miller, D. D., of the Publication and Sunday School Board. At the morning Church service, Dr. Miller preached on "The Sunday School as the World's Army of Peace," and spoke also on Sunday School work at the service in the evening. The pastor, Rev. J. N. Blatt, and his Sunday School workers are working together to increase the membership and efficiency of the school.

Zion Church, Allentown, Pa., Rev. Simon Sipple, pastor, tendered a monster reception to the boys of the congregation for the part they played in the great war, which opened with a banquet served in the Hotel Allen rooms and closed in the Church proper, on Monday evening, June 9. 55 of the young men responded to the invitation, and these, together with their friends and relatives, completely filled the spacious banquet hall at the Allen. At 9 o'clock, the assembly moved to the Church, where a most impressive service was held. The main speaker of the evening was Rev. Harry Nelson Bassler, of Harrisburg, chaplain of the 28th Division, who has just lately returned from overseas.

Rev. Edgar W. Kohler was ordained and installed as pastor of St. Paul's Church, Summit Hill, Pa., before a large audience on Thursday evening, June 19. The ordination and installation committee consisted of Rev. George P. Stem, Rev. Simon Sipple and Rev. Elmer S. Noll. On the following evening practically the entire congregation turned out to tender their new minister and his wife a most cordial reception and welcome. It was a profitable evening for both congregation and pastor. The congenial spirit of the occasion was enhanced by the presence of the local ministers, who conveyed the greetings of their congregations.

First Church, Bethlehem, Pa., Rev. D. B. Clark, pastor, observed Communion on the 29th of June. 204 communed. The duplex envelopes are used. \$71.38 was received toward benevolence, \$286 for current expenses, \$74.50 for interest on parsonage debt, a total of \$432.20. Also \$300 was paid off of the debt; \$200 by the Ladies' Aid Society and \$100 by the Ladies' Bible Class. This Bible Class remembered the pastor and wife on the occasion of their fifteenth wedding anniversary with a cut glass water set and also individual cut glass salt set.

The commencement exercises of the Teacher Training Class of Salem Church, Doylestown, were held on last Sunday night. The class had been taught by Miss Lily A. Weierbach and consisted of Miss Elsie E. Johnson and Miss Rosella Heavener. An excellent program had been prepared, in which the members of the class participated. Prof. J. H. Hoffman, Superintendent of the Schools of Bucks County, and also superintendent of Salem Sunday School, made appropriate remarks. The address of the evening was delivered by Miss Miriam L. Hastings, of the Baptist Publication Society, Philadelphia, and the diplomas were awarded by Dr. C. E. Schaeffer, who supplied the pulpit for the day.

The summer Communion was celebrated in Olivet Church, Philadelphia, Rev. Maurice Samson, pastor, on Sunday, June 29. Notwithstanding the number of members who are absent on their vacation, the attendance was unusually large. It was a most delightful season of fellowship and communion. Ten new members were received, five by certificate, three by re-profession and two by profession of faith. Two came from the Presbyterian Church, one Lutheran, two Methodists and one a Roman Catholic. The offering was large. Children's Day was celebrated by the Sabbath School June 9. The Board's service was used and thoroughly enjoyed. The offering for the Board amounted to \$20.00. The pastor has been granted a month's vacation. The work of this mission is prospering.

Children's Day was happily celebrated in St. Peter's, Lancaster, Pa., on June 8, and was made noteworthy by the address of Dr. C. E. Hauser, Educational Superintendent of the Sunday School Board, and by an offering of \$25.52 for the work of the "Board that cares for the children." This is two and one-half times as large as the best previous offering for this cause. Dr. Hauser had a helpful conference with the Sunday School workers after the evening service. The Church Building Committee of seven recently organized by the election of Mr. J. F. Buchheit, chairman, Mr. S. W. Baker, secretary, and Mr. J. L. Ruth, treasurer. The latter has already received two unsolicited gifts of \$1,000 and \$100, respectively in Liberty Bonds toward the new Church. One new member was received by certificate at the summer Communion held June 15th. The apportionment for 1919-20 is already half paid.

The 50th anniversary of St. Paul's Church, Pittsburgh, Pa., Rev. W. E. Horstmeier, pastor, was observed June 19, 20 and 22. A reconsecration service and reception constituted the program for Thursday evening. A jubilee banquet was held on Friday evening, and special services

held on Sunday, morning, afternoon and evening. The following ministers assisted Rev. Horstmeier in the celebration: Revs. H. Holliger, M. F. Dumstrey, and C. Borschers. An artistically printed souvenir program of 34 pages and cover was distributed, containing a picture of the Church, exterior and interior, a historical sketch of the congregation, photographs of the pastors who have served the Church, of Mr. P. W. Siebert, the only living active charter member, for many years an active elder and for over fifty years superintendent of the Sunday School, and groups of the members of each organization of the congregation at the present time.

Sunday, June 22, was a jubilant day for St. John's Reformed and Lutheran congregations, Leek Kill, Northumberland County, when their Church edifice, which was entirely remodeled in recent years, was re-consecrated to the worship of the triune God with impressive services. Three services were held in the morning, afternoon and evening. At the morning and afternoon service Rev. C. B. Schneider, D. D., of Shamokin, occupied the pulpit and preached two very thoughtful and highly appropriate sermons in the German and English languages, respectively. In the evening, the Rev. L. E. Bair, of Millersburg, preached an eloquent and appreciative sermon on Christian unity. The dedicatory service was performed by the pastor, Rev. O. F. Schaeffer, under whose pastorate the Church was renovated at an expense of \$3,300, all provided for. During the day, however, pledges and offerings were made amounting to nearly \$400 for a new heating plant, Rev. C. B. Schneider making a stirring appeal. This Church was built in the year 1854, and the ground, consisting of one acre, on which the building stands, was given by Peter Smith. The Reformed pastors were the following: Revs. R. Duinger, D. D., Jared Fritzinger, John Welbach, A. R. Hottenstine, A. S. Stauffer, J. H. Schlappig, C. D. Kressley, T. M. Kressley, W. H. Millhouse, and O. F. Schaeffer, since October, 1915.

The "Rocky Mountain News," Denver, Colorado, announced the action of Cornell College, Mount Vernon, Iowa, in conferring the degree of Doctor of Divinity upon Rev. D. H. Fouse with the following comment: "Dr. Fouse is one of the most widely known ministers in Denver and one of the most active. For years he has devoted a great portion of his time and strength to civic and other affairs of a public character, but only once has he held a public office, that of City Service Commissioner. Now he is president of the War Community Service, member of the City Board of Charities, secretary of the Associated Charities, president of the Home Mission Council of Colorado, president of the North Side Community House and he is a member of a dozen or more other activities, including that of being one of the promoters of the Washington Park Community Church and active in promoting community Churches in Colorado." In conferring the degree President Flint justified the College as follows: "David Henry Fouse, courageous, progressive, and tactful preacher and pastor, for your long and faithful ministry in the Reformed Church of Denver, your influence on the religious life of the Rocky Mountain Region, your record as one of Colorado's greatest forces for civic righteousness and for your eminent success as an interdenominational leader in social service, I admit you to the degree of Doctor of Divinity."

A series of "Quiet Talks" meetings will be held by Mr. S. D. Gordon for nine weeks this summer, June 30 to August 30, every morning, 10-10.45 (except Sunday), in the Bijou Theatre on the boardwalk at Atlantic City. A similar series was held in the summer of '17, attended daily by

many hundreds. Thousands throng the boardwalk daily throughout the summer from all over the nation and indeed the world. This makes the opportunity a rare one. The present is spoken of commonly as a time of drift away from the simple essentials of the Gospel, and yet it is also a time of deep heart hunger among thousands for the real things. Both tendencies have intensified decidedly since our entrance into the war. It is earnestly hoped that under the Holy Spirit's gracious touch, fires may be kindled in these simple morning meetings, and rekindled, that will catch and spread throughout the Church life of the nation, and into foreign lands. The following is the range of weekly topics to be presented, with six daily sub-topics under each of these: First week, "The Deeper Meaning of the War"; second week, "The Real Father-Mother Companion, God"; third week, "The Family Tragedy"; fourth week, "Jesus Mending the Break"; fifth week, "The Family Birthright and Heritage"; sixth week, "Fine Family Passions"; seventh week, "The Old Family Title-Deeds"; eighth week, "The Malicious Family Foe"; Ninth week, "Jesus' Return; or, The Ideal for the Earth, the Family Home."

PENNSYLVANIA.

McConnellsburg, Rev. William J. Lowe. —The Federated Churches of McConnellsburg, Pa., held the summer communion service in the Presbyterian Church with an attendance that exceeded all previous records for a communion at this season. 7 members were received, 5 by confirmation and 2 by letter. The annual Children's Day service by the Sunday School of St. Paul's Reformed Church was largely attended and the offering for the Board was a very substantial increase over the offerings of previous years. The annual convention of the Sabbath Schools of the county was held in the Presbyterian Church with a two-day program, the principal speakers during the sessions being Rev. Titus Alspach, of St. John's Reformed Church, Chambersburg, Pa., and Mr. W. G. Landes, General Secretary of the Pennsylvania State Sunday School Association. Rev. Lowe was re-elected president of the County Association for another year, and is to be the official representative of the Association at the State meeting in October at Wilkes-Barre, Pa. The annual union Memorial Day service for the soldiers was held in the Presbyterian Church with the sermon by the minister of the Federated Church.

* * *

Altoona (Trinity), Rev. William F. Kosman. —A reception in honor of the 110 new members received during the present pastorate of two years was held on the evening of May 29, a feature of which was an address by Rev. D. Lockart, pastor of Grace Church, on "Why I Am a Member of the Reformed Church." The people of Trinity are rejoicing in the fact that the amount of its contributions for benevolence during the Classical year just come to a close was \$1,081 in excess of that of last year and \$1,505 in excess of that of two years ago. The G. L. Freet Church Building Fund completed at Easter is to be put to work at Salem Mission, a daughter of Trinity. An offering for Armenian and Syrian Relief was received at the services of May 25 amounting to \$125; The Sunday School observed Children's Day on June 15 with an offering of \$25 for the Sunday School Board. Trinity Church is preparing to take an active part in the Reformed Church Reunion to be held at Lakemont July 18, and at the Ridgeview Missionary Conference at Ridgeview August 4-11.

MARYLAND

Hagerstown (Zion). —On Sunday morning at 10.30 the Sunday School and congregation united in observing Children's Day. The forward march service provided by the Sunday School Board was used. Harry C. Keller, assistant superintendent, presided and Rev. Charles Shaffer, of Thurmont, Md., delivered the address to the children and spoke of the Forward Movement in the Sunday School. The service was greatly appreciated by the large attendance and the floral decoration was beautiful. At the evening service the 40th anniversary of the Weymer Missionary Society was observed. The President, Mrs. J. S. Kieffer, was present and Miss Mary Harter presided. Interesting reports were given by Miss Alice Edmunds, Secretary; Mrs. Wm. P. Beard and Miss Eva Schullenberger, who were delegates to Classical Conference; J. K. Hoffman on behalf of the men, and an able address by Rev. Shaffer on the progress of Missions. This society, organized in 1879 by the late pastor, Dr. Kieffer, under his care has had an active career in mission work and has been well trained to continue the work successfully as the interest displayed in this 40th anniversary showed.

MRS. J. H. PANNEBECKER

Mrs. Linnie Pannebecker, for 45 years the devoted wife of Rev. J. H. Pannebecker, D. D., pastor of Trinity Church, Columbia, Pa., died on Sunday, June 22, at 8 o'clock P. M. The funeral service was held in Trinity Church, Wednesday, June 25, at 2 o'clock. The remains were viewed by friends in the parlor of the parsonage preceding the service. The sermon was preached by Rev. W. Stuart Cramer, pastor of the First Church, Lancaster, from the text, Romans 14: 6, 7, 8. The liturgical service was conducted by Rev. Willis Nichols, pastor of the Methodist Church, Columbia.

Mrs. Pannebecker was one of those choice spirits who exemplified in her life those rare Christian virtues that speak louder than words and who by her modesty and

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humility made the subtle power of her personality felt in all the circles in which she moved. She was wife and mother and in these relationships with her husband and daughter, respectively, realized the closest mutual companionship. Hers was a home which was beautified by affection and devotion and elevated by the willing service always at the disposal of the Church and community. In the Church of which her husband was pastor, she was greatly loved and exercised her influence in behalf of all constructive activities. It was through her personal leadership that a number of

the young women of the congregation placed a beautiful painting of The Ascension of Our Lord in the chancel, a work of rare beauty and one of the many things that illustrated her devotion to her Lord and His Kingdom.

The home circle is broken by her death, but the unity of the spirit of the home which she helped to create is abiding and her life endures. That she realized in her life the Lordship of Jesus was her own aspiration, the dearest wish of her family and in accord with the plan of her Heavenly Father.

W. S. C.

Franklin and Marshall College, Lancaster, Pa.

Commencement Week at Franklin and Marshall College was marked by a larger attendance of Alumni and greater enthusiasm than in any recent year in the history of the institution. It was truly a Victory Commencement. In speech and song the remarkable service of Franklin and Marshall men in the war was emphasized and an active program for the future of the College was inaugurated. Many who had rendered conspicuous service over seas had returned with gratitude to their Alma Mater, and here and there was seen the khaki and blue uniform of those on furlough, not yet discharged to civilian life. The report of the Board of Trustees indicated the growing efficiency of the College and showed by a large surplus the flourishing financial condition of the institution.

Incidentally, this year marked the completion of a service of ten years of Dr. Henry H. Apple as president. The period has been one of progress and development. Some of the noteworthy features in the definite advance during this time were the enlargement of the faculty, the adoption of a higher standard of admission, the organization of the group system of studies, the introduction of the courses that warranted the establishment of the degree of Bachelor of Science, an increase of about sixty per cent. in the normal enrollment of students, additions by purchase to the grounds and buildings, the liquidation of a floating debt of more than thirty thousand dollars and the completion of an extensive endowment movement, adding to the invested funds the sum of \$358,512.51, making it possible to increase on several occasions the salaries of the professors. During the war period, even with the smaller enrollment of students, there was no deficit in the current expenses for a single year, which is not only surprising, but most exceptional as compared with the majority of the higher institutions of learning throughout the country. The total value of grounds, buildings and endowment now exceeds a million dollars.

The exercises of the week began, as usual, with the Junior Oratorical Contest on Saturday evening, with six speakers in competition for the Wetzel prize medal. Dr. A. V. Hiestler presided and the six contestants, with their subjects, were as follows: "Americanization and Immigration," Andrew G. Truxal, Greensburg, Pa.; "The Challenge of the Future," John G. Kuhns, Mt. Joy, Pa.; "The Nation and Peace," Clarence T. Moyer, Catasauqua, Pa.; "The Responsibility of Leadership," Richard Henry Klein, Lancaster, Pa.; "The Unfinished Task," Arthur D. Graeff, Robeson, Pa.; "The Great Privilege," Paul F. Keefer, Sunbury, Pa. The prize was awarded to Mr. Klein, with honorable mention to Mr. Graeff.

The graduates appeared in cap and gown for the Baccalaureate Sermon in College Chapel on Sunday morning. President Henry H. Apple preached from Deut. 4: 9. A glowing tribute to the record of the

Army and Navy and the part our own college boys contributed to the winning of the war was the background of the discourse on the needs of the new age and the responsibility of this country in world leadership. Dr. Apple emphasized the place of law and order and discipline in true liberty and the necessity of counteracting the tendencies of license in order that we might offer the world true freedom. He referred to the bond of sympathy and helpfulness which was formed among the people of this country in various communities in the war work and the peculiar binding together of those in the service as contributing to the solidarity of our nation, and the new idea of citizenship as embraced in terms of service and sacrifice. These are forces needed essentially in the new day of peace into which we will go with the energy, courage and fine spirit of the day of strife. Fitting reference was made to the Franklin and Marshall men who gave their lives for the great cause of humanity as an inspiring example for the services and sacrifices which the days of peace will demand.

Every occasion during the week had some relation to the honor of the Franklin and Marshall men who died in the service. A suitable bronze tablet is being prepared and will be erected early in the fall. The list is as follows:

Corporal Harry Heins Eschbach, killed in action in France on May 28, 1918 (N. 1918).

Private Austin Leonard Grove, killed in action in France on September 28, 1918 (1913).

Captain George Neiman Kemp, died from wounds on September 30, 1918 (1911).

Lieutenant John Gabriel Long, died from pneumonia following Spanish influenza on October 24, 1918, in the U. S. A. (1912).

Private Samuel Michael Shelly, died from wounds received in action in France, on September 29, 1918 (1915).

Captain Paul Jay Sykes, killed in action in France on September 27, 1918 (1913).

Corporal Edmund Ruhe Sykes, died from pneumonia in England on July 16, 1918 (N. 1919).

Corporal Jacob Q. Truxal, Jr., killed in action in France on August 12, 1918 (N. 1918).

Lieutenant Henry Clement Welker, M. D., died while home from France on sick furlough on May 2, 1918 (1902).

Lieutenant Elliott Critchfield Weller, died from wounds received in action in France on July 25, 1918 (1911).

Captain Henry Higbee Worthington, killed in action in France on July 18, 1918 (1914).

Lieutenant George Robert Zellers, killed in action in France on July 30, 1918 (1915).

Private David Paul Harnish, of the S. A. T. C., died from spinal fever or some similar disease on November 15, 1918 (N. 1921).

An outstanding feature of the week was the luncheon and smoker under the au-

spices of the Lancaster Alumni Association held at the Stevens House on Monday evening. The various class and fraternity reunions held early in the evening joined at a later hour in combined reunion in honor of the returned men from the Army and Navy. The affair was unique in the annals of the College and College spirit and patriotism cheered the hearts of old and young. B. C. Atlee, Esq., acted as toastmaster in place of his brother, Dr. John L. Atlee, President of the Association, who was in the hospital on account of a minor operation. The address of welcome was made by Dr. Henry H. Apple and was responded to by Captain Charles P. Stahr. Dr. Stahr and his Ambulance Company, composed largely of Franklin and Marshall men, were special guests of honor. Addresses were also made by members of his company. Music was furnished by the Blue and White string orchestra and the singing was led by Wm. S. Raub and T. Roberts Appel.

The Senior promenade was held at the Hotel Brunswick on Monday evening and the final class banquet at the Hotel Brunswick on Wednesday evening.

Tuesday was a lively day on the campus from morning until night. The Literary Societies held their customary reunions in the respective society halls at 10 o'clock.

The Goethean meeting was presided over by Rev. J. G. Noss and the following officers elected: President, Dr. U. C. Schaeffer; Vice-President, J. F. Buckheit; Secretary, Rev. O. F. Röntz, and Censor, Dr. A. E. Gobble. The condition of the society was reported by the undergraduate officers, President J. H. Stein, Treasurer W. E. Bushong and the Librarian, A. G. Graeff. Resolutions were read on the death of Dr. N. C. Schaeffer and Dr. J. Spangler Kieffer. It was decided to merge the library of the society with the College Library in the DePeyster Library Building.

At the meeting of the Diognothian Society, which was opened by Richard H. Klein, a silk flag from the Alumni was presented by Major Henry A. Reninger, in place of Major General Wm. M. Black, Chief of the U. S. Engineers, a member of the Society who was unable to be present, but who sent greetings to the society and the College. An address was given by Dr. O. T. Everhart, of the class of 1854, one of the oldest living graduates of the College. Dr. Everhart is 87 years old and has presented the society with the original badge of the "Diags," which will be placed in the museum.

The Alumni Association met in College Chapel at 11.30 o'clock, with Rev. W. Stuart Cramer as President and Rev. Robert J. Pilgram as Secretary, and Dr. J. E. Kershner, Treasurer. The report of the Advisory Council of the Alumni was made by Dr. J. E. Myers. During the war letters were sent to all Franklin and Marshall men in the service. Major T. B. Appel, Dr. C. N. Wenrich and C. E. Heller, Esq., were elected to membership in the Advisory Council of the Alumni. Life membership was reported for E. Paul Rife, Philadelphia; Dr. W. R. Breed, Cleveland; C. W. Rankin, Waynesboro; C. Elvin Haupt, D. D., Lancaster, and Charles E. Davis, Westville, N. J.

The Board of Trustees were in session both morning and afternoon, meeting in the Science Building. They were entertained at luncheon by President and Mrs. Henry H. Apple in the President's new house. Vacancies on the Board by reason of the death of Dr. N. C. Schaeffer and removal from the Synod of Dr. F. C. Seitz, were filled by the election of Rev. Charles A. Santee, D. D., Ft. Washington, Pa., and Hon. J. Wm. Bowman, Harrisburg, Pa. Dr. B. F. Fackenthal, Jr., was elected President; E. H. Reninger, Esq., First Vice-President, and F. W. Biesecker, Esq., Second Vice-President. S. R. Zimmerman, Esq.,

was recommended to the Eastern Synod for re-election and J. W. Wetzel, Esq., to the Potomac Synod. John A. Nauman, Esq., was re-elected by the Board. Suitable resolutions were adopted on the death of Dr. N. C. Schaeffer, First Vice-President and chairman of the Committee on Instruction. Dr. Schaeffer was the Superintendent of Public Instruction of Pennsylvania for more than a quarter of a century and recognized as one of the greatest educators in the country. With the multitude of demands upon a great administrator and a distinguished scholar in a public office, he always found time and inclination to serve his own College and rendered valuable aid for her welfare and advancement.

The annual report of the President was made by Henry Harbaugh Apple, D.D., LL. D., and showed the College to be in exceptionally good condition and the outlook bright for the future. In reference to the Students' Army Training Corps the report states: "The Students' Army Training Corps was considered a failure in most colleges. It ought to be said, however, that it promised to serve the purpose for which it was established. The effort covered too short a time to judge an experiment of thus combining military drill with college work, and if the plan had been continued it would undoubtedly have been modified in many ways. On the other hand, there is a deep conviction that neither college training nor military training can be obtained to best advantage in combination. The essence of one is liberty, of the other discipline. Each has its place, but they cannot dwell together in harmony in the same house. The college ought to inculcate in every student the spirit of loyalty and service to the nation, but its students must go to suitable separate schools for the technical training to arms as for every other form of technical or special training." The report also stated that the financial settlement of the Government with the College was fair and satisfactory and that the College fully and generously reimbursed the Academy and the Literary Societies for the use of their buildings. The record, which is probably not as yet complete, showed 322 Franklin and Marshall men in the Army and Navy; 201 graduates and 121 undergraduates. Of this number, 169 were commissioned officers. The College stands in the front rank in the list of colleges in Pennsylvania in the number of men in service in proportion to the roll of graduates and undergraduates.

The Treasurer's report for this year is the most gratifying in all the history of the College. In 1909, the deficit for that one year was \$9,796.09, and the debt of the College was more than \$70,000. This year the actual excess of income over expenses is \$17,605.42. The financial statement of the Treasurer shows an excess of \$13,018.78, but that is the amount after deducting \$1,507.39 for cement, painting exterior, etc., on the Academy bill of last year, and \$3,079.25 partial payment for the present alterations in the President's house. This \$13,018.78 added to the \$1,370.07, remaining from the surplus of last year after paying \$5,000 on the Seminary purchase, leaves the amount of cash on hand as \$14,388.80. Out of this the Board voted to make the last payment of \$10,000 to the Seminary on the purchase of ground and buildings and \$2,411.62 to cover the Academy deficit for this year.

Mr. Byron W. Dickson was elected as Physical Director. He is a graduate of the University of Pennsylvania, where he excelled in all branches of athletics, and has had successful experience in physical training and is at present in charge of athletics at the Navy Yard in Philadelphia.

Prof. H. H. Beck was made Director of the Museum and provision was made for

the election of an Executive Secretary for the President of the College and a professor of education to be added to the faculty.

Before the outbreak of the war plans for an enlarged gymnasium and a new athletic field were secured by Mr. H. S. Williamson, who has since died. These plans will now be resumed and the building erected as a suitable memorial by the Alumni of the College in recognition of the Franklin and Marshall men in the war.

The salaries of the professors were increased from five to ten per cent. and the "Forward Movement" in the Reformed Church in the United States was endorsed.

The usual class day exercises were held by the Senior Class on the campus on Tuesday afternoon, closing with the fence oration and the bestowal of the mantle upon the shoulders of the Junior Class.

Prof. E. M. Hartman, President of the Theta Chapter of Phi Beta Kappa, presided at the meeting in the Geothean Hall in the evening. The following Seniors were initiated into this scholarship fraternity: D. E. Faust, Mercersburg; M. L. Lampe, Lancaster, and D. R. Keener, Fleetwood. Rev. C. B. Heller, of the class of 1881, eligible at the time of the establishment of the fraternity, was received into membership and Dr. H. M. J. Klein was elected an honorary member. The Phi Beta Kappa address was delivered before a large audience in College Chapel by Walter Brooks McDaniel, Ph. D., professor of the Latin language and literature in the University of Pennsylvania. He took as his subject, "Misfit Christians," dealing with the "conscientious objectors" in the war. The address was a learned one and flavored with characteristic subtle witticisms for which Dr. McDaniel is noted.

The day was closed with the reception of President and Mrs. Henry H. Apple to the Alumni and friends of the College.

The graduation exercises were held in College Chapel on Wednesday morning, the academic procession marching from the Science Building to the College Chapel. President Henry H. Apple presided and conferred the degrees. The memorial address was delivered by Frank K. Hoffman, Esq., of New York City. Tracing in forceful language and brilliant speech the history of America in the world war, narrowing down that history to the part American colleges played and still further to the full share Franklin and Marshall played, and paying glowing tribute to the sons of the Blue and White who had served and who had fallen serving, he stirred the minds and hearts of his large and attentive audience. It was a magnificent address delivered by an alumnus of the College, of the class of 1903 and a prominent New York attorney.

The following prizes were awarded: Modern languages, D. R. Keener, J. D. Koehler and J. L. Schuler; Latin and Greek, P. C. Scheirer; biology, G. W. Jamison.

The following degrees were conferred: Bachelor of Arts—Harry Daniel Allhouse, Womelsdorf, Pa.; Charles Homer Bowers, Lancaster, Pa.; Walter Aloysius Roberts Buckius, Lancaster, Pa.; Harold Maybury Downes, Lancaster, Pa.; David Earl Faust, Mercersburg, Pa.; Henry Herman Graybill, Holtwood, Pa.; Abner Eisaman Henry, Greensburg, Pa.; Claire Sterner Hildebrand, Glen Rock, Pa.; Delas Raymond Keener, Fleetwood, Pa.; John Daniel Koehler, Allentown, Pa.; Montgomery Lewis Lampe, Lancaster, Pa.; George Fry Lee, Latrobe, Pa., R. D. 1; Henry James Marshall, Lancaster, Pa.; Edwin Arthur Roberts, McKnightstown, Pa.; Daniel Milton Schaffner, Orangeville, Pa.; John LeRoy Schuler, East Greenville, Pa.; Addison Harold Showalter, Denver, Pa.; Martin Albert Smith, Pen Argyl, Pa.; Maximilian Joseph Weida, Krumsville, Pa.

Bachelor of Science—Benjamin Franklin Adams, Lancaster, Pa.; Paul Snyder Christman, Weissport, Pa.; Milton Wood Deisley, Lancaster, Pa.; Norman Fitzhugh Eberman, Lancaster, Pa.; Richard Alvin Livingston, Lancaster, Pa.; Robert Franklin Mehl, Lancaster, Pa.; John Fletcher Myers, Lancaster, Pa.; Floyd Francis Oplinger, Danielsville, Pa.; Wayne Rutter Farmer, Leola, Pa.; Guy George Shambaugh, Lewistown, Pa.; John Blaine Shambaugh, Lewistown, Pa.; William DeHart Wentzel, Stoney Creek Mills, Pa.; Herbert Ray Woerner, Lancaster, Pa.

Master of Arts—Donald A. Geiser, Easton, Pa.; Homer F. Rebert, Littlestown, Pa. Doctor of Divinity—Isaac M. Schaeffer, Ashland, Pa.; Rev. F. A. Rupley, York, Pa.

Doctor of Pedagogy—Prof. George D. Robb, Principal of the High School, Altoona, Pa.

Doctor of Laws—Judge George W. Wagner, Reading, Pa.

After the commencement exercises, the Alumni luncheon was held in the Academy building. It was a fitting close of an enthusiastic commencement week. President Henry H. Apple acted as toastmaster and Rev. R. J. Pilgram led the singing. Toasts were given by Rev. A. C. Whitmer, '59; Dr. A. E. Gobble, '79; Rev. A. B. Bauman, '89; Henry J. Marshall, '19; Capt. C. P. Stahr, '97; Capt. Wm. Curtis Truxal, '08, and Major Henry A. Reninger, '06.

The College closed an eventful year in her history with enthusiasm and congratulation. The outlook is bright for a large enrollment in September.

ANNIVERSARY FIRST CHURCH, EPHRATA, PA.

The 33rd anniversary of the organization and the 25th anniversary of the erection of the present edifice of the First Church, Ephrata, Pa., Rev. Martin W. Schweitzer, pastor, was observed with a series of special services June 11-15, 1919.

The opening service was observed as the Willing Workers' Anniversary. The speaker for the evening was Rev. J. H. Pannebecker, D. D., of Columbia, Pa. Thursday evening's service was a Young People's service. Rev. E. G. Leinbach, of Womelsdorf, preached the sermon, and Rev. B. G. Weider, of Reading, gave a pleasant address. The reunion of the catechetical classes took place on Friday evening. Rev. E. H. Gerhart, of Shamokin, Pa., delivered the sermon for this occasion.

At the Sunday morning service, the pastor conducted the altar service, and the historical sermon was delivered by Rev. Thomas J. Hacker, D. D., of Wyomissing, who included in his discourse many beautiful reminiscences of the late Rev. Stephen Schweitzer, whose life is immortal in the minds and hearts of those with whom he labored and unto whom he ministered. Rev. Mr. Hacker assisted Rev. Schweitzer during the dedication service of the First Church 25 years ago.

At the Sunday afternoon service, the new piano was dedicated. Another feature of this service was the burning of the mortgage on the Church property. Rev. J. W. Meminger, D. D., of Lancaster, who had been present when the Church was dedicated 25 years ago, preached the Sunday afternoon sermon. Pastors of sister denominations, together with Revs. D. G. Glass and J. Hunter Watts, of Lancaster, and Rev. T. J. Hacker, D. D., made brief addresses and brought the greetings of their congregations.

The closing service of the anniversary season was held on Sunday evening, when Rev. M. H. Brensinger, of Fleetwood, Pa., a third minister who had been present at the dedication of the Church, preached a practical and thoughtful sermon.

Rev. Dr. Schweitzer, who had labored so incessantly and earnestly to suitably ob-

serve this 25th anniversary occasion, deserves congratulations on having so successfully piloted this series of exercises to such a successful conclusion, and the efforts thus put forth by him cannot help but bring about much good.

THE COLLEGEVILLE SUMMER ASSEMBLY

The managers of this popular Assembly in Eastern Pennsylvania, now in its 12th year, have arranged a program of exceptional attractiveness. Among the lecturers and preachers announced for this summer's meetings are the Rev. John W. Beardslee, Jr., D. D., of the Theological Seminary at New Brunswick, N. J.; the Rev. George McPherson Hunter, of New York, author of "Morning Faces" and other volumes of sermons for children; the Rev. Edward B. Pollard, D. D., of Crozer Theological Seminary, Chester, Pa.; the Rev. James I. Vance, D. D., of Nashville, Tenn., and representatives of the Interchurch World Movement of North America, who will conduct conferences on problems of Church work. Dr. Vance will give a course of exposition lectures on the Bible.

The circular states that this Assembly aims to propagate no exceptional or peculiar views. It holds to well established principles in faith and practice and interposes nothing inconsistent with the closest fellowship among Christians. It is broadly interdenominational in character. A number of its managers being identified with Ursinus College, the buildings and grounds of the latter are used by the Assembly without charge. The meetings are maintained entirely by means of gifts and attendants are relieved of all expense except a registration fee of one dollar and the actual cost of board and lodging. The number of resident attendants is limited to 200. Reservations should be secured in advance. The Assembly opens on the evening of August 4 and continues one week.

Other conferences scheduled for Collegeville are as follows: August 11-18, Missionary Conference of the Reformed Church in the United States; August 18-25, Epworth Institute of the Methodist Episcopal Church; August 25-September 1, Assembly and Chautauqua for Pennsylvania Baptists.

FORTIETH ANNIVERSARY

Rev. Thomas J. Hacker, D. D., pastor of the Bausman Memorial Church, Wyomissing, Pa., celebrated the 40th anniversary of his ordination on Tuesday evening, June 17. Dr. Hacker also serves Christ Church, at Temple, Pa., and the Church at Wernersville. The celebration was in charge of the consistories of the three congregations. Elder Jacob E. Natzinger was chairman, and told of the high esteem in which Dr. Hacker is held. The speakers were Revs. G. R. Poetter, Thomas H. Leinbach and A. V. Casselman. Mr. Harry L. Alt-house, an official of the Church and Sunday School, read a number of letters of congratulation from prominent members of the denomination and also from officers of congregations which Dr. Hacker has served—at Shamokin, Allentown and Roanoke, Va. Several of the letters contained checks.

Mr. Samuel Natzinger, for the catechetical classes of the three congregations, presented to Dr. Hacker a beautiful reading lamp. The women's organizations of the charge presented Mrs. Hacker with a handsome basket of flowers.

The following figures show what Dr. Hacker has done during the forty years of his ministry: Baptized 1,828 children and 95 adults; total, 1,923; received into the Church, by confirmation, 979; by profession and certificate, 889; total, 1,868; officiated at 549 weddings, officiated at

1,027 funerals, conducted 13 ordinations, 17 installations and 18 dedications; preached 4,596 sermons, besides lectures and addresses; member of Bismynodie Board of Home Missions 15 years; chairman Eastern Synod's Sunday School Board 5 years; Treasurer of Lehigh Classis 5 years; President of Northumberland County Sunday School Association 3 years; President Lehigh County Sunday School Association 1 year; trustee of Catawba College 8 years; President of East Susquehanna Classis 1884; President Lehigh Classis 1893 and again 1898; President Virginia Classis 1909; President Eastern Synod 1900 at Sunbury, Pa.; President Potomac Synod 1910, Altoona, Pa.; elected delegate to Eastern Synod 15 times, to Potomac Synod 5 times and to General Synod 9 times; raised for general Church purposes over and above the regular annual contributions of his congregations, the sum of \$107,000; pastor of St. John's, Shamokin, Pa., June 17, 1879, to October 28, 1890; Zion's, Allentown, October 29, 1890, to December 31, 1904; St. Paul's, Roanoke, Va., January 30, 1905, to June 15, 1914; Bausman Memorial, Wyomissing, June 16, 1914.

CONFIRMATION OF THE DEATH OF

CARL LAWRENCE FIROR, SON OF

REV. AND MRS. MARION L.

FIROR

Since the receipt of the official telegram on February 6th, announcing the death in action, October 2, 1918, of Carl Lawrence Firor, son of Rev. and Mrs. Marion L. Firor, of the Sabillasville charge, the family have received conflicting reports from officers and comrades. Many of these reports have given great cause for hope that Carl might yet be living. For several months untiring search has been made and every clue followed. Many letters from friends and former parishioners have been received, and for the information of these and all who are interested the following letter is published:

American Expeditionary Forces,

Office of the Chief Surgeon,

Services of Supply.

9 June, 1919.

Mrs. M. L. Firor,
St. John's Parsonage,
Sabillasville,
Frederick Co.,
Box No. 1. Maryland.

My dear Mrs. Firor:

The chief surgeon has directed me to acknowledge your letter and to answer it as completely as possible from the information available.

It is greatly regretted that false and inaccurate information is given out from time to time by individuals connected with the military service. Much of your uncertainty and false hope has come from this.

Your son, Carl L. Firor, 3112171, 315th Ambulance Company, 304th Sanitary Train, died in Evacuation Hospital, No. 114, at Fleury-sur-Aire (Meuse) from multiple gunshot wounds, received in the performance of his duty. The record of Evacuation Hospital No. 114 is very definite and cannot be controverted. I hope you will pardon the bluntness of the above, but it seems a kinder thing to make you feel certain than to allow you to continue to hope.

His division was in action on September 28th, about three miles north of Montfaucon, in the Argonne, but was relieved by the Third Division between then and October 1st. It is probable that your son was wounded September 29th to 30th, and that he was temporarily cared for in first aid stations. He was admitted to Evacua-

tion Hospital No. 114 a short time before his death.

I have substantiated your record of his burial by personal request of Graves Registration Service. The record furnished me is the same as that sent you. I was informed, in addition, that the burial service was in charge of Chaplain Thomas R. White, a Red Cross chaplain. The date was October 2d.

With regard to the reports received from members of your son's command, I would say that, during so critical and trying a time as the relief of a division, company records of necessity are sometimes somewhat inaccurate and that confusion arises in the minds of comrades as to dates and places.

The official record in the Medical Department personnel files show that his commanding officers dropped him from the rolls on October 17th without specifying the cause. It seems probable that no one in his unit knew just when he was sent to hospital, since an ambulance company is often widely dispersed while evacuating wounded.

The other information can only be explained as the imperfect recollection of your informants, or through mistake in the identity of the man who was missing.

It is with deep regret that I give you this information. You have the comfort of knowing that his work was that of ministration to the suffering and that his end came in a service which required nobility of spirit and supreme courage.

Yours in deep sympathy,

Frank A. Ross

Maj. San. Cps.

MEETING OF OREGON CLASSIS

Portland, Oregon, Classis met in annual session in the First Reformed Church of Portland, Rev. G. Hafner, pastor, on Thursady evening, June 12. The opening sermon was preached by Rev. H. Heusser, pastor of the Second Church. Rev. A. F. Lienkaemper, of Los Angeles, Calif., was elected president, and Rev. E. Scheidt, of Hillsboro, Oregon, vice-president. Rev. A. E. Wyss, of Portland, is stated clerk, and Elder H. Roth is treasurer.

Encouraging reports were received from the pastors of all the charges of the Classis. The apportionment for benevolence was raised by nearly all the Churches. About \$5.00 per member were contributed for missionary purposes. On Friday evening a preparatory service was held. The sermon was delivered by Rev. Ed. J. Scheidt. Holy Communion was administered on Sunday morning. Sermon by the president. Sermons on Home Missions and Christian nurture were delivered at the afternoon service by the Revs. A. E. Wyss and Jason Hoffman.

The sessions closed with a Sunday evening service, at which Rev. W. G. Lienkaemper, of Portland, preached.

JUNIATA CLASSIS

Juniata Classis met this year in the Reformed Church at McConnellstown, Huntingdon County. Two or three different times before the congregation had invited Classis to meet among them, but in each instance felt themselves constrained to forego the pleasure, because on each occasion they were without a pastor. This year, though their pastor had left in December they were nothing daunted by that fact. So the Classis came. And they entertained it royally. The date of meeting was May 12th, and by dint of hard work the work of the Classis was completed Thursday evening at 10 o'clock.

The officers elected for the year are: President, Rev. W. C. Pugh, Lutzville, Pa.; Vice-President, Elder Henry C. Heckerman, of Bedford; Rev. B. A. Wentz, Correspond-

ing Secretary; Rev. J. A. Eyler, Treasurer. The Stated Clerk was re-elected.

The reports of the pastors and the elders indicated that in activity and results this has been possibly the best year of the history of the Classis. The number of members increased notwithstanding great losses by death and erasure. During the preceding years there has been a decrease. Though at times as many as one-fourth of the charges were without a pastor, the apportionment was more nearly raised than for a number of years.

Another matter that indicates something of the spirit of the membership comprising the charges of this Classis was presented in the report of the standing Committee on Minimum salaries for the pastors. Out of a possible 17 charges that could be approached, 14 had increased the salary by sums running from \$100 to \$500, and reaching a total of \$2,750. Only four of the charges now pay less than \$1,000 and parsonage.

Another evidence of the good work being done throughout the Classis was manifested by the interest of the elders, both on the floor of the Classis, and by themselves. They organized an association for the purpose of furthering by mutual endeavor the work of the several charges and of the Church. Elder H. C. Heckerman was chosen as the President of this body by the elders.

The work of the Church at large as represented in the minutes of the Synod and of the General Synod received earnest consideration, and their recommendations were approved. The first and fourth of the amendments to the Constitution of the Church sent down by the General Synod for adoption or rejection were adopted.

Rev. A. H. Smith addressed Classis on the Hoffman Orphanage, Rev. N. L. Horn

spoke in behalf of Ministerial Relief, and Rev. Dr. Bowman, of the Seminary, on the need of students for the Christian ministry.

The evening addresses were by Rev. J. M. Mullan, B. D., and Rev. J. F. Bucher, and Rev. O. S. Frantz. The latter gentleman explained and emphasized the Forward Movement.

Revs. D. E. Master, W. F. Kosman and C. W. Levan, D. D., were chosen delegates primarii to the meeting of General Synod, and Revs. A. A. Hartman, B. D., D. Lockart and W. C. Pugh, delegates secundi; Elders H. C. Heckerman, G. C. Lynn and L. S. Imler, primarii, and Elders J. N. Knode, R. Hoover and C. A. Patterson, secundi.

Of the seven students under the care of Classis for the Christian ministry, three spent the year in the service of the Government in the Army.

The Greenfield Charge was divided into two charges of two congregations each. A committee was appointed to make a survey of the Hollidaysburg Charge, so that the Classis might be in a position intelligibly to act on the request of that charge for a division.

The next annual meeting of Classis will be held May 10th, 1920, at 8 o'clock P. M., in the Reformed Church at Millerstown, Pa. (Mt. Pleasant) congregation of the Hickory Bottom Charge, Rev. E. S. Noll, pastor.

Rev. D. Lockart was appointed informant for Ministerial Relief, and also to act for the Board in furthering the Sustentation Plan.

The amount apportioned was \$14,030, or \$2 per member.

E. R. Deatruck,
Stated Clerk.

News of the Woman's Missionary Society

[Send Communications to Mrs. E. W. Lentz, Bangor, Pa.]

The Missionary Conference—The Classical Delegate

A few years ago it was the exception when a Classical Society did not send its delegate to a Missionary Conference. According to the reports of the annual Classical meetings in Eastern Synod the reverse is true this year. The Missionary Conferences of our own denomination are approaching. Every worker admits that the Missionary Conferences have been a large asset in the development and growth of our organization. They have quickened the missionary consciousness and in addition have given the opportunity and have been the places of decision for many women and men, who because of the conferences, are doing useful work on the mission field to-day.

As the sun is dropping behind Mt. Gretna's wooded hills, a delegate from the W. M. S. E. S. testifies that she will dedicate her life to missions, and to-day she is working among the Japanese on our Western coast. A delegate from the W. M. S. East Pennsylvania Classis gets her first impelling desire for a life of usefulness at Mt. Gretna. To-day she is working with the sufferers of the white plague at Saranac Lake. It was at Mt. Gretna that Miss Helen Ammerman made her decision, and to-day she is in China.

We could give instance after instance, but with these in our minds, we wish to raise the question, is it fair to the project for our Classical Societies not to appoint or elect delegates to a conference?

Eaglesmere

Miss Anna Grim, of Allentown, is again at the Student Y. W. C. A. Conference at Eaglesmere, Pa., as the representative of the W. M. S. G. S. to look after the girls from our Reformed Colleges.

Marriage of Miss Renie Behrens

On May 21, Miss Renie Elizabeth Behrens, of Hazleton, Pa., the efficient Secretary of Literature of Wyoming Classis, was married to J. Lloyd Snyder, of Hazleton. Mrs. Snyder has been active in her home Church (Emmanuel); for some years she has been its organist. In her Classical Secretaryship she has developed and followed up the work most acceptably to the members of Wyoming Classis and to the Secretary of Literature of Eastern Synod. The Literature Department of Eastern Synod congratulates.

The marriage ceremony was performed in Emmanuel's Church, Hazleton, by Rev. S. E. Stofflett, pastor of the congregation, assisted by Rev. Harry A. Behrens, of Wapwallopen, brother of the bride.

Miss Carrie Kerschner, of our Japanese Mission, San Francisco, Cal., has as her guests her father and mother, Rev. and Mrs. J. G. Kerschner, of Palmerton, Pa. Rev. and Mrs. Kerschner will spend the greater part of the summer with their daughter.

There is a DUTY Yet to be Performed

Many of your loved ones marched away full of the health and vigor of young manhood. Each determined to defend your home and your country, your ideals and your freedom, regardless of cost to themselves. Some have returned. Others are broken and crippled for life. Many lie under the blood-soaked fields of France, never to see or be with you again.

Shall these boys be forgotten after a few months or years? A thousand times NO.

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The Church Services

SUNDAY SCHOOL LESSON

Prof. Theo. F. Herman, D. D., Lancaster, Pa.

Fourth Sunday after Trinity. July 13, 1919.

CHRISTIAN BAPTISM.

Matthew 28: 18-20; Acts 8: 34-40.

Golden Text—For as many of you as have been baptized into Christ have put on Christ—Galatians 3: 27.

Lesson Outline—1. The Outward Sign. 2. The Inward Grace.

The entire Christian Church in all its branches accepts the redemptive grace of God as the source and power of salvation. We are saved from sin by our Father's infinite love, as revealed by Jesus Christ. Our salvation is a new spiritual relationship. Sinners become sons; selfishness is transformed into sacrificial service. It is a radical change, analogous to a new birth. And it is aptly called "regeneration." And the sole means of this redemptive transformation of the natural spirit of man is the grace of God. Jesus shows us the Father, and when we surrender to His wooing Spirit, in penitent faith, and accept the proffer of His grace, we are saved.

But besides this, all branches of Christendom, except the Quakers, recognize certain symbolic acts as means through which the grace of God is imparted to men. These symbolic acts are called sacraments. They have held an important place in the history of the Church. Their number and significance have been the subjects of heated controversies. They have rent in twain the body of Christ. The Catholics accept seven sacraments; and the Friends, none. There are those who resolve them into empty rites, while others invest them with regenerative power. And this same divergence is reflected in the attitude of individual Christians, which ranges from indifferent neglect to superstitious veneration.

This present lesson and the next take up the sacraments. In their study we shall do well to bear in mind the familiar definition of a sacrament as "the outward sign of an inward grace." Undue emphasis on one or the other of these two factors lies at the root of all the sacramentarian controversies. And if we learn to place them in their right relation we shall get a Christian conception of Baptism and the Lord's Supper.

Where the "outward sign" is stressed the result, as experience proves, is disastrous to genuine piety. Religion is apt to become a dead formalism. The questions of supreme moment, then, are the precise circumstances of the historical institution of the sacraments, their valid administration, their proper form, and similar matters. And the Church becomes a sacramental institution, where saving grace is conveyed to men, more or less mechanically, through the sacramental channels which God has provided. Thus the tendency of this view is to obscure, and even eclipse, the salvation established by Christ. It puts a new type of legalistic formalism and ritualism in place of the spiritual emancipation from sin through faith in the grace of God.

Where an exclusive emphasis is put on

the "inward grace," to the neglect, or open rejection, of all outward signs, the result is far less mischievous. Such an attitude is not untrue to the religion of Jesus Christ. It affirms its essence. It recognizes that Christian salvation is an inward spiritual experience, and not a sacramental process. It is vehemently opposed to the substitution of forms, of any kind, for a living faith. And in this respect it is wholly in accord with the mind of the Master, who is the founder of the religion of the spirit. But it fails to recognize the place and power of outward forms in the nurture and culture of the religion of the spirit. Without the inner spirit, forms are dead and meaningless. But without outward forms, the spirit is vague and powerless. The soul needs the body for the manifestation of its life. So the spirit of our Christian religion requires external forms for its expression and cultivation. They are grounded in the Scriptures and in human nature.

And among these external rites of religion, an unquestioned primacy belongs to the sacraments of Baptism and the Lord's Supper. Like them, certain other rites may claim the personal sanction of our Lord, e. g., feet-washing (John 13: 1-20). But no others can compare with their prestige and power in Christendom. In none do we find such a perfect adaptation of form and fact, such inherent harmony between the outward symbol and the inward grace. Even these two sacred rites have undergone many changes in the history of organized Christianity. They have lost their apostolic simplicity. The manner of administering them to-day is not at all what it was when Christ and His disciples had their farewell meeting in an upper room in Jerusalem, or when Philip immersed the swarthy Ethiopian. But in their essence they have remained the dominant rites of Christianity throughout the ages. By means of water-baptism, Christians have symbolized that cleansing from sin which is the result of repentance and marks our initiation into the fellowship of believers. In the Lord's Supper, through the use of bread and wine, they have symbolized the true food and feeding of the soul.

Thus these two sacraments come to us laden with precious associations of the past, and charged with vital ministrations for the health and strength of our religious life. What we want, and need, is neither their perfunctory observance nor their superstitious veneration; neither to neglect or reject them nor to make them unavailing substitutes for personal, spiritual religion. We want to make them vital elements in our intelligent Christian worship by discerning their true meaning as the outward symbols of an inward grace.

I. The Outward Sign—Nobody knows when or where the history of baptism begins. But it is much older than Christianity. It has its antecedent in ceremonial lustrations practiced in pagan religions; and its direct anticipation, in Judaism. When Jesus instituted Christian Baptism, He seized an ancient symbol and gave it a new significance.

This widespread use of water-baptism as a religious rite suggests the chief reason for its final adoption by Jesus. It is not an explicit divine command that led to its establishment in the Christian Church; and much less any magical potency inherent in the sacramental act of applying water to persons. It is because water is the most appropriate symbol of cleansing. That is why baptism with water became deeply established in the ritualism of religion. And for similar reasons our Lord submitted to it Himself and commanded His disciples to practice it.

We cannot speak with dogmatic certain-

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ty about the mode of baptism in the early Church. All the evidence is indirect. The rite is nowhere described or prescribed in detail. Hence many historical questions must remain open. For example, it is highly probable that, at first, immersion was the customary manner of Christian baptism, and that it was administered only to adults. But there is no evidence for affirming that children were excluded or that sprinkling was forbidden. On the contrary, there are many grounds for believing that, from the first, children were baptized, as well as adults.

But the important thing is that all such questions are purely historical. Our uncertainty and divergence on these points does not in the least affect the validity or efficacy of baptism. The questions how and to whom baptism shall be administered are not unimportant. But they are subsidiary. And in answering such questions we must be guided and controlled, not by historic precedent, but by the principle of the sacrament. Neither in respect to baptism, nor in any other respect, are we bound to a literal imitation of the apostolic example. But we must emulate the spirit of Christ. Any kind of baptism performed in His spirit is efficacious, whether it be clerical or lay baptism, infant or adult, public or private, by sprinkling or immersion. And nothing but the Spirit of Christ, in the heart of those who receive or perform the rite, can impart to it any spiritual meaning. To maintain that the efficacy of baptism depends upon the "correct" mode of its administration, is legalism. In principle, it is an obscuration, not to say repudiation, of the essence of Christianity.

Much may be said in favor of the mode of baptism customary in the Reformed Church. We prefer sprinkling to immer-



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sion as a matter of expediency. And we baptize children because we believe, with Christ, that all children belong to God. It is an act of declaration and consecration. Parents or sponsors in and through the act of baptism, declare their faith in God's promise and power of salvation. They claim these redemptive promises for their children. And they consecrate them to God.

Manifestly, that is a very solemn and significant act of faith. It should be solemnly performed in the house of God and in the presence of His people. But its efficacy does not depend upon the officiating minister, nor upon the mode of administration. It depends upon the faith of the parents. If they keep their solemn promises, God's redemptive grace will prove efficacious. The baptized infant will grow up in the nurture of Christ until his time of confirmation or decision. And if they break them or neglect them, no kind of baptism will have regenerative efficacy.

II. The Inward Grace—Water-baptism symbolizes the cleansing, regenerating grace of God. When Jesus adopted the old form, He made it the sign and symbol of this new faith. And it is this great faith alone that gives value and validity to baptism. We believe that our God is a gracious Father whose infinite love pardons sinners and cleanses them from the guilt and power of sin. It is not baptism that assures us of this salvation. The Spirit of God works that in our spirits through the Gospel. But in baptism we give symbolic expression to our experience of salvation and to our faith in its efficacy for others. The question whether baptism is necessary to salvation, answers itself. It is more to the point to say that salvation is necessary to baptism—the experience of it and faith in its efficacious power.

THE CHRISTIAN ENDEAVOR TOPIC

By the Rev. C. E. Schaeffer, D. D.

July 13—Our Denominational History and Principles. Ps. 44: 1-8.

I. Our History—The Reformed Church in the United States is an old, historic Church. We have a history both in Europe and in America. Our historical origin goes back to the period of the Reformation in Europe. Zwingli, of Switzerland, preached the doctrines of the Reformation as early as 1516, and is generally regarded as the founder of the Reformed Church. The Reformation movement spread in Europe with great rapidity. Some of the countries adopted the Reformed type and others the Lutheran type of the Reformation. In each of these countries the Reformation movement was affected by the government, the customs, and other conditions prevailing. It gained its greatest strength in Germany, Holland, France and Switzerland.

If Zwingli is regarded as the founder of the Reformed Church, John Calvin, of Geneva, may be regarded as its foremost theologian. Its standard of faith was set forth in the Heidelberg Catechism, which was produced by two young theologians, Ursinus and Olevianus, under the direction of Elector Frederick III, who came to the throne of the Palatinate in 1559. The Reformation rapidly spread into other lands of Europe. In France the Reformed people were called Huguenots. At the time of Calvin's death there were in France two thousand congregations and preaching places. There the Church suffered great persecution. In Holland the Reformed Church grew very rapidly because under the protecting care of the son of William, Prince of Orange, Holland became a refuge for the persecuted and oppressed Protestants, and Holland has remained one of the most thoroughly Reformed countries in Europe.

In Scotland the Reformed Church was

early introduced, but later on took the name of Presbyterian. In England the Episcopal form of government was retained and the Church was known as the Church of England.

Various attempts to establish the Reformed Church in America were made by the Huguenots and the Dutch. As early as 1555 a colony was planted on an island in the Bay of Rio de Janeiro. Another attempt was made in 1562 near Beaufort, S. C.; still another in Brazil in 1637. It was, however, not until 1628 that the first regular Reformed Church was organized in America. This was in New Amsterdam, now known as New York. The first Protestant Church in America was a Reformed Church under the Dutch. Many immigrants from the old country came to America and settled in New York, Pennsylvania, Virginia and the Carolinas. School masters and ministers came among them. The first German Reformed minister in Pennsylvania was Rev. Samuel Guldin, who arrived in 1710. He preached in barns, in the open air, administered the sacraments in private homes, but organized no Churches. For 35 years he performed a work of preparation for a definite organization of the Church. The first German Reformed Church to be organized in America was founded by John Henry Haeger in 1714, at Germania Fort, on the Rapidan in Virginia. The first Reformed Churches founded in Pennsylvania were at Falkner Swamp, Skippack, and White Marsh, and were served by John Philip Boehm. Shortly thereafter congregations at Conestoga, Tulpohocken, Philadelphia, Oley, Allentown, and Lancaster were organized. In 1746 Rev. Michael Schlatter came from the Church of Holland to America to organize the scattered congregations into a Coetus. This was organized on September 29th, 1747, and consisted of four ministers and twelve congregations. This body was under the jurisdiction of the Reformed Church of Holland and scattered congregations received aid from the mother Church in Holland. In 1793 the Coetus declared itself independent from the Holland Church and passed into what is known as the Synod of the Reformed Church in the United States. The first meeting of this Synod was held in Lancaster April 27th, 1793. The Classes were organized in 1819. The first Theological Seminary was opened at Carlisle in 1825 with one professor. In 1863 the General Synod was organized at Pittsburgh, Pa., and from that time on a new epoch in the history of the Reformed Church in the United States is to be dated. In 1869 the word "German" was dropped from the title and the denomination has been officially known as "the Reformed Church in the United States." The Board of Home Missions was organized in 1826; the Board of Foreign Missions in 1878. Other agencies and institutions were established from time to time until to-day we have 1,279 ministers, 1,785 congregations, 330,155 members, 295,608 Sunday School scholars; last year raised \$749,232 for benevolence, and \$2,503,667 for congregational purposes. Our territory is confined not simply to the United States. We have also congregations in Canada, in Japan and China, and have become a great and mighty factor in the Protestantism of the world.

II. Our Principles—What does the Reformed Church stand for? What are its distinctive characteristics? What is its place in American Protestantism and its mission to the world? It has frequently been called "The Church of the Word." It emphasizes the Bible as the inspired word of God and believes it to be the power of God unto salvation to every one that believeth. It places more emphasis upon the preaching of the word than it does upon ecclesiastical rites and ceremonies, although it emphasizes the spiritual value of the sacraments and regards

them as means of grace in the development of the Christian life. It stands four-square for the belief that Jesus Christ is the Son of God and the Saviour of the world. It at the same time believes that salvation is wrought by Christ not in any mechanical or magical manner, but only by the infusion of His life and spirit into the lives of His people. It believes, moreover, that the Church is the body of Christ and that it is in the world to do the work of Christ among men. It lays peculiar emphasis upon the value of educational religion, thoroughly believing in the training of young people in the fundamental doctrines of our religion. It dedicates its children in infancy by the rite of baptism to God and seeks to surround these children with holy influences in the home, in the Sunday School, and in the catechetical class, receiving them by the rite of confirmation into full fellowship of the Church. Its standard of faith and doctrine is the Heidelberg Catechism. All of its young people are taught this little book and are urged to live up to its precepts and teachings. It believes in a vital expression of the religious life. It stands for a sane and sound evangelism and for the application of Christian principles in all the walks of life. It puts Jesus Christ at the center of all its life and teaching. It is democratic in government and its message and methods fit well into this present new era of the world's history. Its interpretation of life, of political government, of industrial relationships, of brotherhood and democracy, its liberality of spirit, its hospitality to new ideas, its readiness to co-operate with the other denominations in every good word and work, peculiarly qualify the Reformed Church in the United States to make a large and distinctive contribution to American Protestantism.

We are sometimes reminded that our name is somewhat unfortunate. Those who have no knowledge of Church history ask the question, "Reformed what?" or associate the name with some form of rescue work. But those of us who know the stream of Church history and who have familiarized ourselves with the stress and strain of those years during which the Reformed Church was born in Europe, and for what the Reformed movement has stood during all these centuries, have a just pride in the name and the Church of our Fathers. We are not as large numerically nor as strong financially as some other denominations that came to America at a later date, but, like as among the nations little Holland, little Switzerland, little Serbia, little Belgium have played their part in the world's history and must be given the right of self-expression, so the Reformed Church, comparatively small, has a mission to perform and a service to render in bringing the Kingdom of God upon the earth.

MEETING OF THE BOARD OF MINISTERIAL RELIEF

The annual meeting of the Board of Ministerial Relief was held in Washington, D. C., June 25. The work of this Board is two-fold: (1) Ministerial Relief, and (2) Sustentation.

The work of relief was first considered. During the year closing May 1, 1919, the Board gave as aid \$9,935.50 to 65 ministers and the widows of ministers. It is encouraging to know that the contributions for relief work were 20% more this last year than the previous year, and yet they are not commensurate with the needs. No request for aid was refused, and in some instances larger amounts were granted than last year. And yet, as the Board considered the applications for much needed aid for worthy persons who have served the Church well, it regretted, especially at

this time of the high cost of living, that larger amounts could not be given the annuitants.

Sustentation—Recently a number of ministers joined the Sustentation Fund. It is hoped the membership will be greatly increased this year. Do not the ministers of our Church who are eligible, who are not over 60 years of age, owe it to themselves and to their families to join this fund? If they will do this and thus help provide for themselves and families pensions for old age, or in case of disability, the problem of ministerial relief will in years to come be largely solved.

The Board heartily approved the Forward Movement inaugurated by General Synod last March to raise six millions of dollars, one million of which is to be for the Sustentation Fund. The Church at large will thus provide four-fifths, and the ministers by their annual dues will provide one-fifth of the money from which the pensions will be paid.

Prof. J. W. Grosshuesch, Ph. D., of Colby, Wis., a representative of the Society for the Support of Ministers, Synod of the Northwest, attended the meeting of the Board and spoke of the willingness of that society to unite with the Board if the Board will meet the obligations of

that society to its present members. The Board went on record as being willing to do that, and appointed Drs. Vollmer, Meminger and Nott a committee to work out with that society details for such a union.

The Board also took action looking forward to a union of the Board and the Society for the Relief of Ministers and Their Widows.

During the year two faithful members of the Board, Rev. F. W. Berlemann, D. D., and Elder E. A. Shullenberger, were called to their eternal reward. Dr. Vollmer was instructed to write to their families and express the high appreciation in which they were held by the Board.

Rev. Carl H. Gramm, D. D., Reading, Pa., was elected a member of the Board to fill the unexpired term of Dr. Berlemann, and Elder J. Travers Thomas, Frederick, Md., was elected to fill the unexpired term of Elder Shullenberger.

Drs. W. H. Wotring and H. C. Nott were appointed a committee with whom the Treasurer is to consult concerning investments. Rev. J. L. Barnhart and Elder C. H. Leinbach were appointed auditors.

The work the past year was encouraging. Will you not help make it more so this year?

J. L. Barnhart



Reception, Zion Church, Stroudsburg, Pa.

An event long to be remembered by the members and friends of Zion Church, Stroudsburg, Pa., was the reception tendered to the Rev. and Mrs. Frank H. Blatt, the newly elected pastor and his wife.

The entire day of May 22 was anything but what might be desired for an event of the above nature; to make things worse, a few minutes before the time set for the event, a shower more intense than previous ones fell, yet in spite of all there were more than three hundred people present.

The decorations were in beautiful taste, the rhododendron, the laurel, lillies of the valley, and the varicolored honeysuckle were especially prominent.

The reception committee was composed of Mr. and Mrs. William Hood, Mr. and Mrs. E. J. Kieffer, Mr. and Mrs. Fred C. Fatzinger, Freeman Arnold, Roy Decker and Rev. and Mrs. Frank H. Blatt.

The people entered the Church proper, were conducted to the altar rail, were introduced to the pastor and his wife, after which they proceeded to the Sunday School room, where delightful refreshments were

served by the Ladies' Aid, to the music of the orchestra.

The welcome address for the community was given by Judge S. E. Shull, who at the close of his remarks asked the members of Zion Church who were present whether or not they were ready to purchase a pipe organ for the Church, requesting them to show their willingness by rising. That the vast majority were in favor of doing so can be easily seen, for at the present writing somewhat over four thousand dollars has been subscribed. The borough was represented by its Mayor, Mr. Edinger, the schools by the County Superintendent, the Sabbath School Association by its President, Mrs. W. B. Easton; the Churches by their pastors, Rev. L. L. Eichner, Lutheran; Rev. H. W. Westwood, Methodist Episcopal; Rev. O. P. Steckel, Episcopal, and Rev. W. Newton, Presbyterian.

Altogether the event was one of the most successful ever held in Zion Church, and marks, we hope, the beginning of a new era in her history, when she will do big things for the community in which she is for the honor and glory of His Kingdom.

F. C. F.

The Church and Its Problems

DISCUSSIONS AND SOLUTIONS IN THE VOLUMES

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The Forward Movement and the Women Educational Column of the Reformed Church

Mrs. O. G. Herbrecht, Des Moines, Iowa

"Speak to my people that they go forward!" What a fitting message this, for God's people today. And what a splendid slogan for the reconstruction program of the Reformed Church. This message was given by God to his people in Egypt, through Moses. Forward meant into many dangers, through what seemed the impassable Red Sea, into much weariness, into open hostilities, secret plottings, hot days, stormy nights, through toil, disappointments and temptations and trials, into a wonderful land of promise. To the 400,000 men, women and children of the Reformed Church it is a great challenge to go forward, forward into a larger appreciation of God's favor and fellowship; to a greater degree of service and helpfulness.

This Forward Movement enlists in its definite service for Christ's Kingdom every one in loving, living fellowship with Him. It counts teaching in the Sunday School, membership in the Mission Study Class, the Consistory, the choir, the young people's societies, and the congregations themselves. It does not miss in its sweep nor forget in its call the women of the Reformed Church. In the past they have never been left out. The Church at large has learned their dependability, their resourcefulness, their strength, their willingness; in fact, has learned to appreciate their contribution to the efficiency of our Reformed Church.

But this is the question, what definite word, if any, has the Forward Movement to say to the women—the womanhood of the Reformed Church?

One of the greatest needs of the world today is the Christianizing of our homes. Church homes are not always Christian homes. Woman always will be, as she has always been, the connecting link between home and the Kingdom of God. We have Christian homes only to the extent that we have Christian women. One of the dominant features of the Forward Movement is greater intimacy with Jesus Christ, through prayer, intercession and soul winning. This deeper personal life should begin in the home. And it will be more lasting if it does begin there, for home influences are never ending. Everywhere we see today in our cities, banners strung through the main streets declaring, "Welcome home, boys." To what kind of homes? Are the altar fires burning or do our boys find nothing more than a fresh package of cigarettes and a crowd of neighbors gathered to hear their hero tales? The program of evangelizing the homes challenges the women of the Reformed Church through this Forward Movement. More frequent prayer and more fervent intercession bring about a deeper spirituality. We need to be more intimate with our Christ, and to make our homes

his dwelling place, to awaken to a new sense of our high calling in Christ and reconsecrate our all.

Another factor of the Forward Movement is to teach and inspire and win souls. The Woman's Missionary Society's chief reason for existence is just this. They accept the challenge of the Master to go—and preach—and teach. The women have done splendidly, but this new movement urges that they press forward, forward to bigger and better things. It challenges them to be once more pioneers for God, to break new ground, to invest deeper in missionary work, to reach more people through schools and hospitals and evangelism; to enter new countries and carry the gospel to His people. The womanhood of China, Japan, India and Arabia cries aloud to the sisters of the West for help. And how imperative is that call! The girls of these countries today are the women of tomorrow, and we must needs make them Christian women. Much of this work only women can do, and we must press beyond all former limits and bounds in winning souls for Christ.

This Forward Movement, as it comes to us, stresses forcibly the principle of stewardship. There is a stewardship of life, of service and of means. A life that devotes its time and talents to the Master will also grasp this stewardship of means. The women have always given liberally, but they have not yet done their best. We are challenged to give and give more than ever before. God's business requires haste, and, in order to carry out the plans, the money must be given, and largely. Large sums were expended in the destruction of life during the war. People gave abundantly that the war might be carried to a quick, successful termination. It is now the world's task to reconstruct and we must expend lavishly that souls may be saved and the world redeemed. We must grasp fully the realization of our stewardship, and give not only our life and our service, but also our means.

We must go shoulder to shoulder with the men in our responsibilities in this new Forward Movement. It affects, as stated before, every phase of the Church life, every organization. It is noteworthy that during the war the decisive battles were won when the advance was along the entire front. If our Reformed Church is to stand for anything in this period of reconstruction, if our new Forward Movement is to succeed, there must be an advance all along the line. None can hold back.

SUNDAY SCHOOL CONVENTION IN CONNECTION WITH THE ANNUAL MEETING OF CINCINNATI CLASSIS

The largest and most successful Convention of Sunday School Workers in this district was held on Sunday, June 15th, in a shady grove at Rising Sun, Indiana. Rising Sun is a beautiful city of about 1,500 inhabitants situated on the Ohio River, forty miles southwest of Cincinnati.

A special boat was chartered for the occasion, and morning and evening services were conducted on the boat. As we reached Rising Sun (at about 12.45 P. M.), the wharfmaster said: "Never in all my thirty-six years' experience have I seen so many people at one time land here."

We were met by the celebrated brass band of Rising Sun and, under the inspiring strains of "Onward Christian Soldiers" and other familiar hymns, were escorted to our place of meeting, a beautiful grove with plenty of shade. Refreshments

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were served gratis by the workers of the local Reformed Church. The address of welcome was delivered in a cordial and able manner by Mr. Scott Thompson, the popular Mayor of Rising Sun, to which Rev. A. G. Lohman fittingly responded. Inspiring addresses of fifteen minutes each were delivered by Rev. H. A. Dickmann, of Hamilton, Ohio, and Messrs. William Bremer, of Salem (Cincinnati), and C. F. Schmidt, of Zion (Norwood, O.).

The annual report showed that there are 2693 officers and teachers enrolled, with an average attendance of 1646, or 61½ per cent. Reformed helps are used in all of the ten schools. 860 visiting delegates were present, divided as follows: Salem (Cincinnati), 315; Grace Reformed, of Covington, 150; Zion (Norwood), 122; Oakley, 117; First (Cincinnati), 89; St. Bernard, 65, and one each from Hamilton, Ohio, and Dayton, Ohio.

The people of Rising Sun deserve a great deal of credit for the efficient manner in which they took care of this large delegation. The arrangements were complete, every detail having been attended to, and we left their fair city for our respective homes feeling it had been a day well spent.

To Rev. Oswald Vitz, to Brother Harry Wessler, the able superintendent, and to all the willing workers who assisted in making the convention a success we extend our hearty thanks for the many courtesies shown.

With best wishes,

The Sunday School Workers of Cincinnati Classis

By Wm. E. Miller, Chairman

BETHANY ORPHANS' HOME

Rev. W. F. More, D. D., Superintendent.

Bethany Items

About 20 barrels of empty glass fruit jars are packed in barrels and are ready to be shipped to those who will undertake to fill them during the summer. They ought to go out very soon. We await your call.

We think we have found an assistant matron for Leinbach Cottage who is ready to begin work in a few weeks, but no one has yet applied for the position of boys' attendant. The person who fills this position now cannot stay longer than September, when college opens. By that time we should have some one to fill the place permanently.

Repairs and improvements are going forward slowly and are proving satisfactory. It is likely that within another week the new cottage will be started.

The boys are cleaning out the dam so that it may again be satisfactory to swim in and that it can be stocked with fish as it was before. The ground is hauled out and used in improving another part of our grounds.

During the last week the Superintendent started a new office girl to help with the clerical work of the Home. This is the sixth one. She is making good progress and promises to become a trustworthy and efficient helper, a worthy successor to all those who without exception have filled the position creditably before.

Our newly organized Glee Club gave a very creditable entertainment last Saturday evening. Their performance gave convincing evidence of fine talent and careful training. The Band Boys are also doing well, but we should have more instruments so that a larger number of boys could be broken in so that they could play with the band now and be prepared to take the place of others when they leave.

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CLASSIS OF LANCASTER

The Classis of Lancaster met in sixty-seventh annual session on Monday, May 19, 1919, in Salem Reformed Church, Rohrerstown, Pa. The opening sermon was preached by the Vice President of Classis, Rev. H. H. Rupp, of Steelton, from the text, Col. 1, 19, 20. The president of Classis, Rev. J. P. Moore, D. D., is now in Japan. The officers for the year are: President, Rev. A. Fred Rentz, Rohrerstown; Vice-President, Rev. W. D. Marburger, Denver; Stated Clerk, Rev. D. G. Glass, Lancaster; Assistant Clerk, Rev. Harry E. Shepardson, New Providence; Statistical Clerk, Rev. Howard Obold, Quarryville; Treasurer, Rev. J. M. Pannebecker, D. D.

This year the parochial reports were not read before Classis, but by action of Classis last year the reports were sent to the chairman of the Committee on the State of the Church ten days before the meeting for review. These reports were very encouraging, and a gist of them was embodied in the report of the committee. The apportionments were not all paid in full, but a marked improvement was noticed.

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Synod and the amendments to the Constitution referred at the special meeting of the General Synod were approved. The amendment to Article 71, relating to students for the ministry, was not approved.

Rev. Henry R. Kreider was dismissed to Toledo Classis, Central Synod, and Student Jacob C. Messner examined, licensed to preach and dismissed to Somerset Classis, Pittsburgh Synod.

The salary of the stated clerk was increased to \$200, and that of the treasurer of Classis to \$150.

The following delegates were elected to General Synod: Ministers, primarii, Revs. Ellis N. Kremer, D. D.; A. Fred Rentz, Howard Obold, Clayton H. Ranck, Hiram J. Hillegass, H. H. Rupp; secundi, Revs. W. Stuart Cramer, Homer S. May, Martin W. Schweitzer, Ph. D.; William F. Lichliter, Edwin H. Zechman, William S. Gerhard.

Elders, primarii, Harry L. Stechman, Jr., John H. Landis; S. V. Hosterman, Esq., G. W. Hartman, M. D.; Edwin C. Thompson, G. J. P. Raub; secundi, Edwin M. Hartman, John Hertzler, L. B. Hershey, Daniel C. Ranck, W. L. Marburger, H. C. Myers.

The next meeting of Classis will be in St. John's Reformed Church, Harrisburg, Pa., May 3, 1920.

Statistics: Ministers, 51; licentiates, 3; charges, 35; congregations, 52; communicants, 11,342; communion, 8,836; unconfirmed, 4,184; infant baptisms, 351; adult baptisms, 175; confirmed, 387; certificate, 226; renewal, 91; dismissed, 181; erased, 364; deaths, communicants, 264; deaths, unconfirmed, 131; Sunday Schools, 50; officers and teachers, 1,078; scholars, 11,869; members Young People's Societies, 1,789; students for ministry, 8; contributions, Home Mission \$7,398, Foreign Missions \$9,163; education, \$1,567; other benevolences, \$18,546; congregational purposes, \$62,529.

D. G. Glass, Stated Clerk

A WORKER IN ANSWER TO PRAYER

Last winter the burden of the thousands in Hunan who have not heard the Gospel weighed heavily upon my heart. Being conscious of my limitations in the language and also of God's promise in II Chronicles 20: 15, i. e., "For the battle is not yours but God's," I began to pray for workers of God's own choice—for funds to supply the need and for wisdom in the use of the same.

Since June 3 a group of five or six (both Chinese and foreign) friends are sharing with others our joy in answered prayer. This is how it came about: Last February when Christiana Tsai, a Chinese official's daughter, was traveling with the Sherwood Eddy evangelistic party in Canton she was entertained by some wealthy girls. When an \$8 box of foreign candies was produced for her enjoyment Miss Tsai said, "Why don't you put your money to better use?" The reply was: "How can we better use it?" Although not audibly spoken at the time it was there that the idea of a Missionary Society originated in the mind of this consecrated Chinese evangelist.

While in the Nanking Language School I spent most of my Sunday afternoons in a Presbyterian chapel where Miss Tsai is the head Chinese evangelist. We often discussed together the joys as well as the problems in evangelistic work among Chinese women. On May 15 Miss Tsai was given \$40 for the work of this Missionary Society in China. I rejoiced with her, of course, but imagine my surprise when on May 22 I was asked how I would like a helper for my work in Hunan next year. We decided to pray about a certain worker. Within a few days it seemed clear that she was not the one. Then Miss Tsai suggested that we pray about Mrs. Lu, an experienced and trained worker.

Very unexpectedly Miss Leaman (with whom I lived) received word from Mrs. Lu asking permission to come into the city. Her errand was to tell Miss Leaman that since last February she felt that she was not in the place where God could best use her, and that she hoped for a change. The day after her arrival in Nanking the Executive Committee of the Woman's Evangelistic Work of the Presbyterian Church in that city had a meeting. A Woman's Missionary Society was organized June 1 with \$100 in the treasury. (More has come in since.)

When the appeal was made for a worker who would leave all and go interior for life, if God willed, Mrs. Lu said, "Let me go." After her acceptance by the society we told her about our prayers for a volunteer and that she was our answer. Mrs. Lu has been accepted by the China Mission of our Church on the condition that the society pay her salary and we pay her traveling expenses.

It is said that this is the darkest day for China politically and the brightest in its history spiritually. Conditions are uncertain and laborers few, but "He is faithful that promised who also will do it." Ex. 23: 20; Isa. 52: 12, and Ps. 32: 8 have meant much to me these days, especially Ex. 23: 20. The place is prepared and behold an angel is sent to keep us in the way.

Mineva S. Weil

Shenchowfu, China.

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